THE boke of wisdome

otherwise called the Flower of Vertue. Folowing the Auctorities of auncient Doctours & Philosophers, deuiding and speaking of Vices & Vertues, wyth many goodly examples wherby a man may be praysed or dyspraysed, wyth the maner to speake well and wyselie to al folkes, of what estate so euer they bee. Translated first out of Italion into French, & out of french into English, by John Larke.

1565.

Lerne my gotly chyldren to eschew vyce.

And loke you to lerne wisdōe of your fore fathers.

2

¶ These be the Auctoures of thys Booke.

Iesus Christ.
Saint Paule
Saint Peter
Saint James,
S. John Euangelist
Saint Thomas,
S. Mathew,
S. Bernarde,
S. Gregorye,
S. Siluestre,
S. Austyn,
John Chrisostome
The Master of the Sentences,
Salamon.
Esaye.
Ecclesiastes.
Iheſus Sirac,
Sapienti
The wyse man,
Tuly,
Sydrac.
Alexandre,
Seneca,
Aristotyle,
Socrates,
Pithagoras,
Bracco,
Iuuenall,
Plato,
Boecius,
Hermes,
Cato,
Orace,
Varro,
Ouide,
Diogenes,
Priscian,
Macrobius,
Homer,
Cassiodore,
Ephesi,
Lucan.
Ipocras,
Terence

Lungyn:

The Auctoures names.

Lungyn,
Dzusyane,
Dzygen,
Bernicus.
Ptholomeus.
Innocent,
Plato.
Sedechyas,
Auicen,
Ciuill,
Galicus,
Erodi,
Sotozayus,
Bede,
Barbalicus,
Galyen.
Argelycus,

These parteth in many goodlye Examples.

¶ The Prologue.

IT was of Aprill the seuen
tene day,
In that freshe tyme when
the Rose so gay.
Hys flower begynneth to
spred and spryng
And al other herbes & trees take liking
The Byrdes do synge so mery songe,
In the florishing wodes, thē selues amōg
For the swetenes of ẏ time so cōfortable
In the which al thinges be delectable,
I saye for me, whyche the sayde daye
In my bed al alone as I laye,
I thought in my slepe that I dyd see
A goodly Medowe, not farre from me,
wherin of goodly ladies a great cōpanye
Me thought in my dreamē there shuld be.
The fyrste of al was Ladye Prudence
Whyche is so ful of greate Scyence,
And then Holy, which doth not her resēble
After that Temperaunce I dyd espye,
wyth dystemperaunce, that her went by.
Also I dyd behold Amours
Whyche was clothed in foure colours,
Then dyd I see Enuy that cruel maistres

Whyche wente nexte vnto Gladnes,
Then folowed Heauynes full of Robery
Makyng great argumēt with Pellācolly,
Then noble Peace apered wt great solace
Which boldly chased Ire out of that place
Then Chastytye me thought was in sight
Which against Lecherie stifly dyd fyght,
Then Strength apered, & also Pacience
Which betwene them had some difference
Then dyd I see Suertye and also Feare,
In greate dyfference, as they were,
Then the Eunemye ful of Defame,
After them Glotonye and Abstynence
Amongest whom was no dyfference,
I sawe then Constance that noble dame
With Inconstāce that is worthy of blame
Then noble Courage with Vainglorye,
Then dyd I see, I haue it in memorye,
Also ther was Justyce and Iniustyce,
Thē selues beholding with great malice,
And I did se Loyaltie and Falshed,
With lyeng and trueth in the last stede.
All that great companie I dyd se,
In that same medowe as semyd me,
Euerye one of them after ther nature
Therfore I drewe me nere at auenture,
For the better to vnderstand their reason
And vnder a bushe, in that season,
prevelie me hyd, all thynges to marke,

whiche incontynent was in my hearte,
Imprynted, and with that I did wake
And pen and Inke then I did take,
The sayd bycyon trewly to wryte.
And in ordre euery thyng to indyte,
Which in this booke ye may rede
And it receiue, if ye take hede,
The ground therof is founde in Scyence,
Therfore I pray you of pacyence
And myne ignorauunce herein pardon,
For I commyt al to iust correctyon
Nowe no more in Ryme I wyll vse
Take thys wyth the faultes, & me excuse.
At the begynnyng, and fyrst of all
Shalbe treated of prudẽce the principall.

Thus endeth the Prologue.

The Prologue.

Here the Auctour sheweth, howe a man, (or a Woman) oughte to be adorned with vertues. And how that Prudence ought chiefly and fyrste of all: Rule and gouerne the Creatures.

The fyrste Chapter.

Dame Prudence speaketh.

Sapyence, or Wysdome.

AS bythe Soueraine Sappence, or Wysdome. And hyghe power of god, al thin-

Genesis.1.c.

ges reasonable be create, all the sāe oughte to goo to theyr good and happy ende. And because that the sprites, or soules of reasonable creatures be create by god, to his owne semblaunce and lykenes, it is necessarye, that he be adorned wyth vertues, by the whyche they maye come to the ende, for the whyche they were made and create. Prudence is mother and leader of al other vertues, without the whyche none of the other Vertues can be well gouerned. And it is verye nessarye and conuenient, to the spyrytes of reasonable creatures to haue Prudence, and be adorned of the same. For Salamon saythe in makynge mencyon of the same in hys Prouerbes.

Salamon. prouer ii. capi.

¶ Si intrauerit sapientia cor tuum: et scientia anime tue placuerit consiliū custodiet te, et Prudentia seruabit te.

¶ Howe

How Prudence, is cheefe buckler, & defence of all Vertues. And of the great goodnes, that may come of the same to all persons, after the auncyente Phylosophers.

The Second Chapter.

PRudence called good Wysdome, discrecion, and saigenes, be in .iii. maners & sortes, after the sayenge of Tulle, the first is memory that is to say, remembraūce of things passed. The secōd is, to know that thing that a man hath to do, the good from the euyl, & the truth from the falsehed. The thirde is prouydence or prouysion, that is to say, for the time to come, of that thinge that a man hath to do. And these iii. vertues be formed and ruled, by two other, that is to say, Counsayle and dylidence. Tulle.

Aristotyle. ¶Aristotyle saythe that counsayle, is a certayn inquysicyon proceding from one thynge to another, dylygence is for to haue care and regarde vnto the thynge that a man hath to doe. And these two Uertues that is to say Dylygence and Prudence may be compared to the Ante, the whyche is a lytle Beaste hauing great solycytude and care, to gather in Sommer that thyng whearebpon he maye lyue in Winter, remembrynge hym selfe of the time passed, knowing the time presente. And prouydynge for the time to come.

Salamon. ¶Salamon saythe that the Ante hath suche maner in him selfe, that all the grayn and corne that he gathereth to gyther in the Sõmer, for hys lyuinge in the Wynter, he dothe cleaue it by the myddes, to the intente that it doe not burgen

and

and spryngе.

¶ Dauyd saythe that the begyn- Dauid.
nynge of Wysdome is to feare and
dreade God.

¶ Salamon sayth that Wysdome Sala-
is better and moze worth, then the mon.
ryches of the worlde, for no ryches
maie be compared to saygenes and
Wysdome.

¶ Tulle saythe that the wyse man Tulle.
oughte neuer to saye I wolde not
haue thought it that suche a thing
shoulde haue chaunced so, for the
wyse man dothe not doubte, but
hath alwaies a suretrust, and doth
prouyde for daungers to come.

¶ Sydrac sayth that good wynes Sidrac.
and meates comforts and reioyces
the body of man, but aboue al thin
ges saygenes and wysdome dothe
reioyce it.

¶ Senec dothe saye, if I had one Senec.
foote in my graue, yet wolde I be

glad to learne Wysdome.

Tulle. ¶ Tulle sayethe that he whiche is wyse, can neuer lacke nor haue grete nede, nor shall not suffre in any maner. And saithe moreouer that he is wyse that knoweth hym selfe.

Aristotyle. ¶ Aristotyle sayethe, that the wyse man goeth alwayes armed in hys thought a remẽbraunce againste euery man. And saith also, ꝑ he is a fole that thinketh that fortune and chaũce doth giue ether good or euil but that wysdome giue it.

Bracco ¶ Bracco sayethe that the key of Seuerytie is the thoughte. And therfore the olde mynde and thoughte causeth oft tymes to erre.

Alexandre. ¶ Alexandre sayth, a ꝑ man ought to haue in his minde and remembraunce in the nyghte, that thinge that he muste do in the daye.

Salamon. ¶ Salamon sayth, do all thinges by counsaile, and thou shalt not repente

pente thee therof.

¶ Pythagoras sayth that there is no counsayle so good and faithfull, as is the counsaile whych is giuen in the Sea, whyles a manne is in daunger and perylll. Pithagoras.

¶ Socrates sayth that a man gouerned by the counsayle of ponge folkes, hath for the moste part, euil chaunce and fortune. And saith also that there be iii. thinges contrary to good counsayle, that is to say, hastines, Ire, and couetousnes. Socrates.

¶ Iuuenall saith, do not shewe thy mind and wil, but to him of whom thou wilt easke counsayle, for generallye euery man doth counsayle ȳ thing which he seith doth please. Iuuenall.

¶ Senec sayth, when thou wylte go to demaunde counsayle of anye man, see fyrste howe he dothe gouerne hym selfe. Senec

¶ Plato saithe, that scyence with- Plato.

out regard and solycytude of expe-
ryence is lytie worthe, of whom it
was demaunded howe and wher-
by a wyse man myght be knowen.
And he aunswered that the wit of
man sheweth it whē he hath great
& dyuers trybulacyons, and dothe
ouerpasse them mekely and in good
pacience. The good Maryner kno-
weth hym selfe in fortūes, for euery
Maryner in a meeke and peasable
tyme can saile & gouerne the shyp.

Plato. Also Plato saythe that the wyse
man doth know hym selfe when he
is not angry nor moued for no ma-
ner of iniuryes done vnto hym, nor
when he dothe not glorifye hym
selfe, to here and vnderstande hym
lauded and praysed, moreouer he
saythe that there be three thyn-
ges, that maketh a man to be wise.
The fyrste is to reade manye
good Bookes. The Second, to go

into

into diuers Countreys, to heare muche of the dedes of other men.

¶Iuuenall saythe, thou haste gotten great dygnytie, if Prudence be in thee, for he is verye happie that can know the ende of causes. Iuuenall.

¶Boecius sayth, that it is not sufficiente to knowe the thynges as a man dothe see them before hym, but Prudence is that whych doth measure the ende of all thynges, it was demaunded of a wyse man, howe a man shoulde behaue hym selfe, and what he should doe, that he shoulde not haue neede of anye man. And he aunswered that if a man be ryche, let hym lyue measurablye, and temperatelye. And if he be poore, let him labour diligentlye. And so he shall lyue without daunger, for dyligence is the mother of Rychesse. And saythe that he ought not to be called Ryche, Boecius.

whych gathereth muche Rychesse and goodes togither, but he whiche doth spende them with reason. And saythe also that there is no greatter Treasoure in the worlde then wyt and discrecyon.

Socrates. Socrates saythe that Scyence is gotten by dilygence of man, but Prudence and Wysdome, is the gyfte of God, and amongest all other gyftes the moste excellente.

Hermes. Hermes saithe also that there is no greater treasure in this worlde, then wyt and discrecyon, nor greater pouertye then ignoraunce, nor better frendes then to haue good customs and maners. And saythe also that when a man is olde, euerye manne can dyspraise hys Uertues, and note and marke hys Uyces. And saythe moreouer that he that wyll flye dyshonour & shame let hym flye and anoyde the occa-

Note.

syons

syons. Also he sayth that the wyse man oughte not to remembre that thing that he hath lost, but ought to thynke and remembre howe too keepe surelye that thynge that he hathe. There cainme once a wyse man, (a kynsman of hys) and prayed hym that it woulde please hym to lende hym a certayne summe of money: the which (wyse man) aunswered, truelye my friende I shall not be so euyll contente wyth thee, if I doe not lende thee, as I shall be if I lende thee, for afterward I woulde recouer it of thee, and paraduenter I can not.

¶ Plato sayth that Prudence and wysdome, dothe decorate and adorne the rychesse of man. And saith also that the Prudente and Wyse man, dothe not feare deathe, for Prudence gouerneth hys vnderstandynge, hys tonge is the voyce Plato.

of trueth, hys hearte is good wyll, pytie and mercye be hys armures. And also to seeke the wyse men, is Wysdome and Prudence, his power and auctorytye is Justyce, hys reygne is measure, hys laude and prayse is peace, hys workes be salvacyon, hys chyualrye or knyghtehead is the counsayle of wyse men, hys apparell is pacyence, hys treasoure is dyscyplyne or doctrine, the cõpany of good persons is his loue. And al his desire is to flie from sin, and to serue God, and to haue hys Faythe and truste in him, for withoute that, no man can please God. As saythe Saynte Paule.

Hebre xi.c. Sine fine impossile est placere Deo.

¶ Example of the Vertue of Prudence.

¶ The thyrde Chapter.

Of the Vertue of Prudence, it is redde in the Hystories of Rome, that on acertaine daye the Emperoure of Rome dyd ryde by a woode. And there dyd fynde a Philosopher: the whyche Philosopher the Emperoure caused to be called, but no maner of aunswere he wold make. Then the Emperoure hym selfe did call hym, and yet for all that nothynge wold he aunswere. And themperoure seinge that he wolde gyue no maner of aunswere, came to hym, and asked hym what he did. And the philosopher aunswered, I learne wysdome, I praye thee (sayde themperoure, that thou wylte teache mee some thynge therof. And then the Philosopher did take pen, ink, and paper, and wrote a litle Rolle conteyning this sentence. When thou shalt enterprise to do any thinge: consydre

Exam ple.

Philo= sopher

Exam ple.

Sente cc.

syder and thynk in thy mind the ende, that maye come of it.

The Emperoure tooke thys wrytynge and retourned againe to hys palayse at Roine. And caused the sayde wrytyng to be set vpon the dooze of hys preuye chambre. So it chaũced afterward that on a daye certayne of the Barons and Knyghtes of his Courte tooke theyr counsayle togyther amongest them, that they wolde kyll the said Emperoure, (foz a certaine occasyon, the whyche shoulde be to longe to rehearse.) And they were at a poynt wyth the Barber of the said Emperoure, and promysed hym a certaine sũme of money, that when he shoulde shaue the sayde Emperour, that he sholde cut his throte. And the saide Barons and Knyghtes, promysed also to conueye the sayde Emperour out of the Palice. And within shozt space after that

Exam ple.

the sayd Barber came to shaue the Emperoure, and to doe that thing that he had promysed, (that is to saye, to kyll hym. And dyd beholde the wrytyng, which was set aboue the doore of the Preuye Chaumbre, in the whyche was conteyned.

Example.

When thou shalt enterprise to doe any thynge: consydre well in thy mynde the ende that maye come of it.

Sentence.

Whearewyth he meruaylously astoyned, and began to ware pale in the vysage. And dyd treimble for feare: the Emperoure seinge thys meruayled greatlye what shoulde be the cause therof. And commaunded his sayd Barber to shewe him the cause of hys feare. The saide Barber was so troubled and abasshed in hys mynde, that he coulde geue no maner of aunswere. Then the Emperoure consyderyng that he cold not haue such a great feare

Example.

without

without some maner of cause, dyd examyne hym. And promysed hym that if he wolde tell the trueth, he shulde haue no harme, but shulde haue pardon, what cause soeuer it were. And then the sayde Barber discouered all the matter, and declared the maner of the sayde treason. And howe that he had promysed to cutte the throte of the sayde Emperoure in shauinge hys berde. Then the Emperour incontinente dyd sende for the said Barons and Knyghtes. And dyd cause them in lyke case to be examyned, and foũd the trueth therof, and synally caused them to suffre cruellye Justyce, accordynge to theyr deserunges. Then he sent for the Phylosopher, whyche had geuen hym the wrytynge. And after that tyme wolde neuer suffre hym to departe from hym.

Exam ple.

Howe

¶Howe Follye is contrarie to Prudence. And how Follye is deuided into manye partes of the man. Also the maner to know the Folie by his dedes, and the wyse man, by hys workes.

¶The.iiii.Chapter.

FOlye is a Vice contrarye to the Vertue of Prudence. As Plato to saythe, of the whythe Folye, there is dyuers and manye sortes and maners. There is Folis accustomed, as thyse persons whythe be Foles from theyr natyuitie and byrthe. And other there be whythe be lúatike or frantike for a certaine space. And yet there is another ma

Plato.

ner of Folye whyche is lesse then the other aforesaid, as of those persons whiche haue loste theyre wyt, And thys Folye maye be deuyded in foure maners. The fyrste is of those persons which do not regard nor thinke buselye vpon those matters that they haue to do, but do al thinges at auenture withoute any maner of consyderacyon and reason. The Seconde maner of Folie is of them that doe not consydre nor regarde the ende that mai come of the matter, that they haue enterprysed, but do al thyngs sodeinly, as it commeth in theyre mynde and wyll. The thyrd maner of Folye, is to be to hastye to doe that thyng that a man hath to do. The fourthe maner of Folie, is to be negligent and slothfull in that thinge that a man hathe to doe, & to haue no thoughte nor care for the same but

The deuicion of folie

but rather necligently to let it pas. And can not find the maner to begin any thing, And if another man begin, yet can not he folowe, And if a man doe pursue and folowe, yet can not he find the maner to make an ende, knowe ye that necligence is mother & nourisshe of pouertye. And so the man whiche is necligent may be reputed for a foole.

¶ Salamon sayth, meddle not but as lytle as thou may with a foole, for he will not regard thy wordes, except they be after his pleasure. Salamon.

¶ Senec saith that a foole may be compared to the Moldwarpe, whi che heareth but vnderstãdeth not. And sayth that the fole lightly byleueth the good ỹ a man speketh of ym. And heareth verye gladlye the euyll spoken of another man. And saythe also that the wyse man doth folow ỹ domages & harmes, Senec

And goeth not about to fynd them but that fole taketh great paine to fynde them. And saith if thou wyll haue ꝑ loue of a fole fulfill his wil & pleasure, in all thynges. And sayth that the loue of a fole shalbe greater domage vnto thee, then his euil will. And if it chaunce that he be Ryche, he shalbe proud and presúpteous, and if he be poore, he will dispeare of the goodnesse of God. And And if a man geue him ante thynge he wyll neuer thanke him for it if a man tell him any secrete matter, he will showe it incontinente to another, if he speake he wyll be hard & wyll haue audyence aboue all men.

And if other men speake he wyl, not heare nor gene audyence vnto them, he is sodeynlye merye and full of Joye withoute anye measure and reason. And sodeynlye also he is full of Ire, Melancholly and angrye

grye wythoute reason, if a man
pray hym to pardon and forgeue a
nie man, he wyll aunswere that in
no maner of wyse he wyll so doe, he
loueth better warre and decencion
then peace. And falshed & lyeng the
trueth, no man can brynge hym out
of his oppinion. And cõmonly he is
coueitous in all his busynesse. if he
talke wyth a wyse man, he will ne-
uer humble hymselfe, nor scarsly
gyue hym audyence. if thou be rich
he will saye thou arte an vsurer.
if thou be poore, he wyll speake to
thee vyle woordes. if thou do well
and vse to doe manye good dedes,
he wyll say that thou arte an Ipo-
cryte, if thou doe euyll, he wyll de-
faime thee, if peraduenture he do ac
cord hym selfe to trueth in any ma-
ner of thyng that doth please hym,
he wyll prayse it greatlye, but if it
be contrarye to hys pleasure & will,

he will dispraise it. But the wyse man is of a contrarie opynion, for he hathe the countenaunce in Justyce, Humylytie & pardon: he can speake well, and also hold his peace when place and tyme is, he hath measure in hys power, he is liberall to the demaunders: and also he is a faire speaker, and a sayre geuer of aunswere, he that sheweth hym his counsaile he dothe keepe it secrete, if he geue anye thynge, he geueth it merelye and wythe a good hearte, and without any reproch he doth none otherwyse to anye man, but as he wolde were done vnto him.

If he be rich he will neuer be proud ther fore. If he be pore yet therfore wil not he leaue and forsake to serue god, he is not angrye nor displeased to see another man better then he, nor he will not dispraise no manne worse then him selfe, he de-

maun-

maundeth nor claimeth nothinge there where he hath no right, he is agrable & plesaunte in all his aunsweres. And saith nothing but that he knoweth wel, he doth not hyde his science, he constraineth & accordeth his wil by force, to trueth and right, & he causeth him selfe to be loued of euerye man, if he beare wytnes, it shall be true, if he Judge, it shalbe right, & shall neuer prolonge the causes of any man, he doth repute him selfe a straunger in thys world, and thynketh alwaies to departe from it, he doth well, and geueth good example to other to doe wel, for he forbideth the euyll, & doth kepe him from it to his power, all his dedes & his sayengs be concordable, and very patiently doth suffre endure the iniuries and opprobryus wordes spoken against him, without takinge any benegeaunce

the wyse manne is aswayes in one minde and courage he is not in diuers opynions, he wil not be letted for no maner of thynge to tell the trueth. And he is verye Charytable. And of thys speaketh the holye Scrypture sayenge.

Homo sanctus et sapience manet sicut Solstultus sicut luna.

¶ How temperaunce is one of the flowers of Prudence, And how he that hath it in hym maye resiste and withstande many euils after the saienges of the wise men, in ye chapter going before.

¶ The.v.Chapter.

TEmperaunce is a flower of Prudence, for of Prudence, descendeth & commeth temperaunce. Temperaunce

peraunce dothe moderate the Vyces, & maketh the vertues perfecte. Temperaunce is a fyrme and a stable auctoritie and power the which doth moderate & restraine the will of the heart and corrage. And this noble vertue of temperaunce maye be compared to the Camell, for the Camell is a Beaste of suche nature that he wold go two hundreth miles, to haue the naturall compani of the femall. And then after that, he hath suche temperaunce in him that he (being with his mother, or Systers) wyll neuer touche them for no maner of thynge.

Tulle. ¶ Tulle sayth, if thou haue temperaunce, thou wilt vse measure in al thyng, and wyll forsake vaine pleasures and volupteousnes.

Seneca. ¶ Seneca saith, that a man cannot haue a better nor a greater power & auctority, then to haue the pow-

er of hym selfe.

Senec. ¶ Senec saith, that a man can not haue a better nor a greater power and auctorytie, then to haue the power of hym selfe.

Socrates. ¶ Socrates saith, that it is a greater and a more vertuous thyng for a man, to vanquyshe and ouercome his wyll then to vanquyshe hys enemye.

Plato. ¶ Plato sayth that he shall euyll ouercome his enemie, that can not ouercome him selfe. And saith that he is to be praised and honoured, whych hath temperaunce in his liuing, moreouer he sayth that there is fyue maner of temperaunce. The fyrste is to be chaste in yong age, Merye in olde age, Measure in haboundaunce of Ryches, gentle and humble in prosperitie, pacyent in aduersity. Temperaunce is power of reason agaynst Lecherye, and agaynste all other vyces and synnes.

¶ Tulle

¶ Tulle sayth that this vertue of temperaunce, is the apparell and adournemente of life, and abusing of all tribulacions. Tulle.

¶ Orace saith, eschewe the delite & pleasure of the flesh, for ẏ pleasure is very euyll, wherof the ende is ful of sorowe. Of this vertue of temperaunce, decende and come manye vertues, that is to saye, Measure, shame, abstynēce, honestie, & chastitie, Temperaunce is a vertue whiche refrayneth the proude men. Orace.

¶ Saint Austin saith that the vertue of temperaūce refraineth concupiscence, which is contrary to vs & doth trouble vs in the faith of oure lord: & of this speaketh the Apostle S. Peter in his first epistle, saieng. Saints Austin. Saints Peter.

¶ Obsecro vos tanquam aduenas & peregrinas abstinere vos a carnalibus desideriis que militant aduersus animam.

¶ Howe

Distemperaunce:

¶ Howe distemperaunce is contrarie to temperaunce: And how it is the pryncypall cause of all euyll.

¶ The. vi. Chapter.

Dystemperaunce foloweth the wyll as it commeth.

Plato. ¶ Plato saythe that there is no worse vyce in the world then dystemperaunce, for of it commeth and desendeth all maner of euyll.

Varro ¶ Varro sayth that he whyche foloweth and pleaseth hys wyll, cannot be without vyce and synne.

Senec ¶ Senec saythe, that it is a meruayle if ryches do come to any person and dure with hym, if he be wil full.

Socrates. ¶ Socrates saithe, he that wyl folowe hys wyll, hys ende cannot be but shame and rebuke.

¶ Example

Example of Dyssemperaunce.

The.vii.Chapter.

Of Dyssemperaunce it is rede in the lyfe of Fathers, that there was a mayden called Janseline, which alwaies had ben chaste and of honest conuersasion. And she being one day amongest other women whyche did speake of the pleasures of Lecherye, did purpose in her mynd to proue if ỹ pleasoures were so greate, as she had harde them say. And therupon she dyd sende for a yonge man whyche aforetimes had desired to haue his pleasure of her. And he came to her & in cõclusion medled bodely with her. And so continued a great space in taking theyr pleasures togither. And afterwarde on a certayne day this yonge woman dyd remembre the great ordre and vylenes of this

sinne

sinne of Lecherye. And the offence that she had made vnto oure lorde God. And did remembre & see also by ye reason of a litle distemperaunce she had lost her virginitie, the whiche she could neuer recouer againe, for ye which thing she was so troubled and vexed in her minde. And had such distemperaunce in her selfe that she did hange her selfe by the necke, And so ye maye see that dystemperaunce is an euyll & a daunrous vyce.

¶ How the auctour speaketh of Loue of Beneuolence, & of deliberacion And how of Loue he maketh foure Chapters,

¶ The.viii. Chapter.

Saint Thomas,

LOue Beniuolence and Deliberacion, be as one thinge, after the sayeng of Sainte Thomas in his

his sinne. And that the fyrste mouynge of all maner of Loue is the knowledge. For Saynte Angustin saith, that a man can not loue anie thing, if he first haue not the knowledge of the same. Saint Austin

And thys knowledge descendeth and commeth of the fyue corporall sences and wyttes of the persons, as the eyes, vnderstandynge, and hearynge of the Eares, smell of the Nose, taste of the Mouthe, and touchynge of the Handes, or of the Sence and Wytte whyche hathe vnderstandinge by Imaginacyon. And this knowledg is the first mouinge and felinge of Loue, but the moste parte commeth of the Eies, after the sayenge of Aristotyle for first ỹ wil of persons, by this knowledge of the memorie, doth e tourne into pleasure & into Imagination. And by this pleasure is moued the Aristotyle.

desyre

delyre of hearte, in delyrynge that thynge that dothe please it. And this pleasure gyuethe hope & trust to the hearte, to haue the said thynge.

Aristotyle. ¶ Aristotle sayethe that of this procedeth the souerine vertue of loue, the which is foundacyon and gide of all other vertues.

Saint Thomas, ¶ Saynte Thomas sayth that no vertue maye be without loue. And sayth that in loue ther muste be ordre, fyrste a man ought to loue God aboue all thynges. And then hym selfe, then his Father and mother. And then hys wife, or the wyfe her husbande, then to loue euerye man after hys estate and degre. And to loue better good persons then euil.

Saint Austin ¶ Saynte Augustyne sayethe that thou ought to loue thy selfe, but not thy vyces. Fyrste I wyll speake of the loue of God, whych ought to

be

be aboute all thynges, then afterwarde I will speake of the Loue of the Fathers and Mothers, then of the loue of Compaignons, neighboures and fryendes. And at the laste I wyll speake of the Loue of Women.

Howe the Loue of God, is the Loue aboue all Loues that durethe the longeste. And that withoute the whyche the creatures can, not be satysfyed nor contented.

The.ix. Chapter.

THe Loue of God whiche is called Charitie commeth and decendeth by two vertues, that is o saye, by faythe, and hope. For a man can not loue God: if fyrste he

haue not trewe fayth in hym selfe, in beleuinge stedfastlye, that there is one verye god in Trynitie. And then he oughte to haue hope and and trust, to come to the glorie and Joye, whyche is euerlastinge lyfe. And of these two vertues, is create and engendred in the hearte of the person a dyspolycyon to incline hym to loue God. And all thys cõmeth by the vertue & grace of the holy ghoste.

Salamon. Salomon kynge of Hierusalem speakynge of the loue of God, saide I haue buylded Howses, planted Vynes, and trees bearynge all maner of fruytes, I haue had greate pleasure in all maner of garmentes and appapell, I haue had greate quantytie of golde and syluer, and precyous stones, I haue had many fayre chyldren. And manye noble seruauntes. And of all other maner of people in my Court: I haue had

Minist

Wynstrelles, Players, and Syngers of all nacyons. I haue had greate domynyon, power, and auctoryte vpon the people. And greate scyence in dyuers maners. And so I haue had the greatest honoures that anye man myghte haue. And there was neuer thynge that I desyred, but my desyre was fullfilled: but when I haue Imagined and well consydered all these thinges that I haue done in vayne, I haue seene clearelye that all is vanitie and falshed, and deceyuynge of the spyrite. And also I haue knowen that there is nothyng in this worlde, but vanitie & pryde. And ỹ ther is no man perfite, but he whych is in the loue of god. Then I did pray w̄ all my heart, ỹ he wold send me death. ¶ Saint Paule saith that the wysdome of the worlde is but folie. And he ỹ can the moste, Saint Paule.

Aristotyle. can the leaste. ¶Aristotile saithe I came into this worlde naked, and as a fole I haue lyued: and at the ende I know that I can nothinge.

Saint Austin ¶Sainte Austyne saythe, O thou man that demaundeth peace, wylt thou that I do teache it thee, haue stedfastnes, then in all thy hearte to loue God, for the myserye of this worlde is so euydente, and cleare, and easye to know, that euery man maye perceyue it. For no man can be honoured, but another shall be vituperat and reputed vyle, nor the one can not be great but the other lytle: nor the one Ryche, but the other pooze. And also thys worlde maie be compared to a great and a large table, whereupon there is a lytle and a narowe towell, the which the one plucketh on the one side and discouereth the table on the other syde, and so taketh al from his com-

compaignon. He that putteth hys loue in thys worlde, he endurethe muche sorowe, for truly all is vanitie, but he that dothe set hys loue in God, is all hys tyme merye and Joyeous. The Loue of god, dothe maintayne it selfe, by the perseueraunce, as he hym selfe witnes sayenge. Qui autem perseuerit vsque in finem hic saluus erit. Mathe. x chap.

Howe the Loue of father and Mother with other Parentes commeth, And what reuerence and honoure we oughte to geue to oure father and Mother. And the maner to loue hys wife & Children. And to correct and leade them in thys worlde.

The.x.Chapter.

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¶ The.x. Chapter.

THe Seconde Loue proceedeth of naturall and carnall mouing of the courage whyche constrayneth the person to loue hys Parentes, that is to saye his Father and Mother, and other hys kynsfolkes, as nature dothe moue vs. A certayne Philosopher sayethe, doe not put thy trust in hym, whyche loueth not his father and his Mother or hys kynsfolkes. For if he doe not loue them, it is in maner impossyble that he shoulde loue thee.

Salamon. ¶ Salamon sayethe in the Ecclesiastike, In all thy wordes, in al thy dedes and workes, honoure thy father and thy mother. And thou shalte haue the euerlastynge benedyctyon of God. The benedictyon of the father mayntaineth and vpholdeth the house of the Sonne. And the malediction or curse of

the

the father, dothe vndermyne the foundacyon therof. God commaũdeth ẏ in the lawe, honour thy father and thy mother, to the intent that thou may lyue longe vpon the earthe. ¶ Saint Mathewe saith that he neuer se chylde whych dyd euyll intreate his father, and hys mother: but god did take vẽgeaũce on hym in this worlde. Sainte Mathe.

¶ Plato sayth, know well the man afore that thou loue hym. And whẽ thou shalte knowe hym well, then loue hym well, wyth al thy hearte, it is sayde in degree, that the loue whyche a man hathe wyth a vyle and vnhoneste person, can not be but by some vyle occasyon. And sayethe, that the good man is corrupte, by the companye of the euyl. And the euyll man dothe lose hys euill name, by keping companye wt more honest & better men then he. Plato,

And saith that thou ought to loue perfectlye thy wyfe, for seinge that thou arte her husbande, she is one of thy membres, and ye be both one hearte and flesche. God doth name the woman, the ayde and helpe of the manne, for when he had made man he sayde. let vs make ayde vnto him, & did take one of the ribbes of Adam, and made therof the woman, in sayeng, for this woma the man shall forsake his Father and his Mother, and shall Joyne hym onely wyth hys wyfe, and they shal be two fleshes in one.

Sainte Paule. Saynte Paule sayth. Wen loue youre Wyues, in lyke case as Jhesu Chryste louyth hys: whyche is the Churche. And in another place saythe, loue youre Wyues, as youre owne bodye, for it is the gyfte of God.

Sidrac. Sydrac saythe, that the posses-

sions

syons and Rychesse commeth and be giuen by the Father of any man, but hys wyfe is the gyfte of God.

¶ Saynte Paule sayethe, the Husbande hathe not the power of hym selfe, but the Wyfe, nor the Wyfe of her selfe, but her Husbande. And sayethe moreouer, thou oughte not to beleue that it is synne to mede in all honoure wyth thy Wyfe: for the Apostelles saye, let euerye man haue hys owne, to auoyde fornicacyon. Saint Paule

¶ Salamon sayethe, that a good Wyfe, is aboue all the goodes and rychesse of thys worlde, for she is the crowne of the man, and the keper of the howse. If thy Wyfe be euyll, thou oughte to suppoꝛte and not to blame her, if by no meanes thou canste amende her, howe be it, gyue her not to muche power of thee. Salamon,

Sidrac ¶For as Sidrac saythe, beware that thou doe not moue thy wyfe, so that thou shalt cause her to come to more Ire, and wrathe.

Salamon. ¶Salamon saythe, that there is no heade in the worlde so full of venyme, as the heade of a Serpent, nor no Ire so greate, as the Ire of a Womon.

Tulle, ¶Tulle saythe that, that person whyche is ashamed of the companye of hys father and hys Mother, is not worthy to be amongest the Cytezens.

Sidrac ¶Sidrac saith, that he was borne in an vnhappy howre, whych doth forsake his Father, and he is cursed of God, whych is stoburne vnto his Mother.

Sainte Austin, ¶Saynte Austyne saythe, that a man ought to honoure his Father and Mother in two maners, that is to saye, to beare them reuerence

And

And to mynister that thynge vnto them wherof they haue nede.

¶For Salamon saithe. Honora patrem tuū & gemitus matris tue non obliuiscaris, And sayth if y haue sonnes chastise them, and they shal be comfort vnto thy soule, if y haue doughters teche them to kepe their bodies. And giue them not to taire countenaunce, mary thy doughter, for thou doest a good dede, if thou marye her to a wyse man. Salamon,

¶Senec sayethe, chastyse thy children and cause them to feare and drede god, for it is better for a man to see hys chyldren dye, then to see them lyue euyll and to be ingrate. Senec.

¶Sainte Bernarde sayethe in his cantikes, that ingratitude is enemye of the soule, and dymynysheth the vertues, and is perdycyon of merytes and benefytes. The sinne S. bernard,

of Ingratitude is lyke the wynde, whyche dryeth vp the water of the Fountaines of pytie, the dewe and water of grace, and goodnesse of mercye, as the wyse manne saythe.

Prouerb. xviii. Ingrati enim spes tanquem hibernalis glacies tabescet dispariet tamquã aqua superflua.

Of the Loue of Compaginons and fryendes, and how to entertaine it.

The.xi. Chapter.

THe Thyrd Loue, whyche is called amytie of Compaignons it is to wyll one thynge togyther lawfullye and honestlye. And thys loue dyscendeth by three occasyons, whych moueth the persone to the same. The fyrste is for some goodnesse that the per-

son

ſon hath or trusteth to haue of him that he loueth. The Second is for the good wyll and mynde that the perſon hath vnto hys fryend in deſyryng & wyſchyng him good. The Thyrde. is that he woulde be allwayes as one wyth hys fryende, & partaker wyth hym in al thynges, for loue that he oweth vnto him. And theſe three maners of loue be verye good and vertuous.

¶ Saynte Thomas ſaythe, that thou maye keepe thy fryende three maner of waye. The fyrſt is to loue hym wyth all thy hearte, and that he may knowe it. The ſecond is to do all thynge to thy power, whych thou knoweſt doth pleaſe him. And the thyrde is to beware that thou do no thynge that ſhall diſpleaſe hym. And ſaythe alſo that by other three meanes, thou maye kepe him thy friende, that is to ſaye, to laude Saint Thomas,

and prayse hym in his absence: and to helpe him at hys nede.

Salamon. ¶ Salamon sayth, that there is nothyng to be compared to a faithfull friende.

Ouid, ¶ Ouid sayth, that when thou shalbe in prosperyty, thou shalt find and haue many fryendes. And in thine aduersytie, thou shalt be lefte all alone without anye fryendes.

Aristotyle, ¶ Arystotyle sayth, that the more dygnytie and honoure, or rychesse, that a man hath, the more nede he hathe of fryendes, for one good thynge can not be alone, and without another.

Salamon, ¶ And Salomon sayth, there be three thynges that be verye pleasant & acceptable bothe to god and man that is to say, concorde & amitie of brethrē, loue of neighbours. and the loue of the man and his wyfe, when they loue the on the other

ther: & saith that it is a soueraigne goodnesse & gyfte of God to haue a good wife, he that chaũseth to find a good wife, he findeth great good & welth. And he that forsaketh and chaseth from hym a good wyfe, he chaseth from hym his welth & profyte. And saith also ỹ a good wyfe doth honoure the howse & riches: & an euil wife is distruction of al together & the dishonour of her husbãd.

¶ Salamon wyllyng to blame the women, saythe manye thynges of them, of the whych at this time, I will not speake, for there is manye good reasons, wherfore a man ought to honoure the women: and accordynge to hys sayenge, a man shall not fynde one good woman amongest a Thousande. But I beleue that he speaketh thys, as a man angrye and moued for one woman whyche dyd deceyue hym. Salamon.

For it is redde in the olde Testa-
mente, that the same Woman dyd
Sala- so muche to Salamon, that for the
mon. great loue that he had vnto her, she
caused hym to forsake God, and to
worshyppe Idolles. And she dyd
leade hym so muche after her wyll,
that she caused hym to be clothed,
and to weare Womans appa-
rell, she caused hym to spynne, and
dyd ordre and leade hym after her
owne wyl, as if he had ben a chyld.
And these thynges whych the wo-
man dyd vnto hym, he speaketh e-
uyl of al other, sayenge y amongest
a thousande women, a man shall
not fynde one good. And that the
iniquitie of the man is better, then
the goodnes of the woman, but as
I haue sayd afore, he speaketh ther-
of as it dothe please hym, for if we
wyll consydre and beholde the euil
dedes of the men, we shall fynde
them

them muche greater then thoſe of Women.

¶ Howe the Loue of Concupyſcence, commeth to Men and Women And of the daunger that doe chaunce and come of the ſame.

¶ The.xii. Chapter.

IF the Fourthe Loue whiche is commonlye called to be enamoured, is the loue of Concupiſcence, whyche is when the man loueth the woman, for the pleaſure that he truſteth to haue of her, As thoſe do comenly, which ſay I am enamored of ſuch a woman: The delectacion of this loue is all in the corporall and bo-

dely Delectacyon.

Sainte Thomas,

¶ Saynte Thomas the Apostle sayth that a man wold neuer loue anye thynge if he had not truste to haue some pleasure and goodnesse of the same. How be it a man some tymes supposeth that thynge to be full of great goodnes, of the which commeth euyl. yet it semeth to him that loueth such a thing, that ther can none euyl come therof. And as it is so that euery loue commeth by some delectacion corporall or intellectuall. The loue corporall cõmeth & descendeth by the true corporall seuses, or wyttes, as is aforesayde. The intellectuall loue cõmeth by ỹ imaginacion of the vnderstanding. And the delectacion intellectuall is much greater, then the corporall, so that all the delyte of the loue of Concupisence is in delectacion intellectuall. And therfore the loue of

Concu

Concupiſence may not nor ought not to be called loue.

¶Plato maketh mencyon therof ſayeng, loue of Concupiſence is not vertue of loue, but rather vyce of lechery, when the man loueth his wyfe onely to haue his pleaſure of her, or the woman her huſbande, for to haue profyt, this loue is very euyll. Plato.

¶Tulle ſayth, that perfecte loue is that whiche is not by force, nor by feare and dread, nor for profite that a man truſteth to haue. Tulle.

¶Dyogenes ſaythe that the loue of Concupiſence commeth by beinge Idle. And that it is a greate vyce and ſinne, the loue of Concupiſente, And agaynſte the commaundemente of God, whyche ſaythe, Couyte not the Wyfe of thy neyghboure. Dioge nes.

Saincte Austin. ¶ Saynte Austyne sayth, that the sinne of fornycacyon is perdicion and cleare dampnacion of the soule of the whyche thynge oure Lorde Jesu chryst speaketh in the Gospel.

Jesu Chryst Qui viderit mulierem ad concupiscendum eam iam moechatus est in corde suo.

¶ Example of the Vertue of Loue

¶ The, xiii. Chapter.

Example. Of the Vertue of Loue, it is redde in Hystoryes of Rome, that the kynge Diomedes wolde haue caused to cut the head from the bodye of a woman called Fizolie, for a certaine offence, wher of she was accused: this woman came before the king and required him yf he wolde geue her pardon a space for .viii. daies, that she might set all thynges in ordre, and to pro-

uide

nyde the better for the healthe of her soule. And the kynge answered that he was contente, so that she wold gyue a pledge for her, that in case that she dyd not come at the day appoynted, that he wold cause to cutte of the heade of the sayde pledge. And the woman aunswered, that she was verye well contente. And that incontynente she wolde fynde a pledge, wherof the kyng merualled greatly, for he had thought, that there had ben neuer a person in the worlde that wolde haue pledged her. And then she did sende for a yonge man, which was of an honest stocke, the whiche had loued her perfytlye a longe tyme, & she hym, to whom she told the hole matter. And incontinēt this yong man named Arion did rendre hym selfe prysoner for her, and bind him vnder the paine aforesayde, that in Example.

case that she did not come agayne, that he was contente to loase hys
Exam- heade. And then the sayde woman
ple. wente home to her howse, & made her Testamente, and did bequethe her goodes, & when ỹ terme drewe neare, euery mā mocked this yong man reputyng greate Folie in him: but for all that anye man colde say vnto hym, he wolde not forget the loue of her. And was contente to suffre deathe, for to alengthen her lyfe, he loued her so feruentlye. So the daye of the terme came, in the wohyche she seinge the great loue of thys yonge man, dyd rendre her selfe afore the Kynge and requyred that Arion mighte be delyuered: & then that the Kynge shoulde take his pleasure of her. The Kyng then seinge the perfyte loue that was be twene them, dyd geue her pardon, sayenge that it weare great synne

to departe so good and perfite loue as they had betwene them, the one to the other.

¶ Howe Enuye is contrarye to the Vertue of Loue. And what Enuye is, And also of the paine, that the enuyous man beareth in him selfe.

¶ The. xiii. Chapter.

ENuye wherby che is a Vyce contrary to the Vertue of Loue, is in two maners, the fyrste is to be sory for the welthe and prosperytye of another Man. The Seconde is to be Gladde for the euill and Aduerytye of another Man.

Salamon. ¶Salomon sayethe, be not glad of the euyll that happeneth to another man, for it doth displeasse god. And knowe ye that he that is glad of the euyll of hys neyghboure shal not be vnpunished.

Saynt Gregorye, ¶Saynte Gregorye sayethe, that in the worlde is not a greater tourmente and paine, then Enuye, for where Enuie is, there can be no loue. And sayethe that the greateste vengeaunce that thou canste take of hym whych beareth thee Enuie, is to do hym all the good that thou canste.

Plato, ¶Plato sayethe, that the enuyous man, is neuer wythout sorowe and payne, nor the Ipocryte wythoute feare and dreade.

Sainte Austin, ¶Saynte Austyne sayethe, he that hath enuy in hym can loue no man. And sayethe, that it is better for a man to keepe hym from the Enuye

of

of hys kynsfolkes and fryendes, then from the Enuye of hys Enemyes.

¶ Saynte Austyn saythe, that enuye is to be sorye of the felysycie of another man. And saythe that the enuyous person hath not onely enuye at greater then he, but at them whyche be egall wyth hym, or worse then he. He hath Enuye at those whyche be greater or better then he, because that he is not so good or so great as they be, he beareth enuye at those whyche be egal wyth hym, because that he is not better or greater thē they, he hath enuye also at those which be worse then he for feare that they become not so good as he, wherefore he hath Enuye at all maner of folkes. Saint Austin

¶ Diace saythe that the Enuyous man brenneth wythin and wyth- Diace.

out. And saythe that the Enuyous person is contente to lese money, to do domage to another man.

Socrates. ¶ Socrates sayth that he whiche beareth the vesture of enuy shal haue euerlasting payne, the holy scripture maketh mencyon thereof sayenge.

Nequam est oculus aduertens faciem suam.

¶ Example of Enuy.

¶ The .xv. Chapter.

Example. IF the Vyce of Enuye it is red in the olde Testamente, that Caim seing that all thynges of hys brother Abell dyd multyplie, and bryngе forthe much fruyte, he had so greate Enuye therat, that he killed the said Abell his brother, whyche were the two fyrst brethren bypon the earthe. And it was the fyrst bloud

blond that euer was shedde vpon the earthe, And all was by Enuie.

Howe a man oughte to take Gladnesse and Joye. And of what thynge. And what Gladnesse or Joye is.

The.xvi.Chapter.

GLadnesse or Joye is the effecte of Loue, As Pris- cyan saythe, and it is a contenting and reste of the hearte. Prys- cyan.

Sidrac sayth that the lyfe of mā is Gladnes or Joye of hearte. And saith that for a man to reioyce hym selfe to much of thinges not conue- nient is not vertue, but rather vice. Sidrac

Saynt Austine saythe, doe not reioyce to muche in the loue of the worlde, for he that to muche reioy- seth Saincte Austin,

seth hym therin, oft times hath he uynes therof. And sayth that there is no ryches to be compared to the healthye of the bodye.

Senec. ¶ Senec sayethe, be not proude in thy prosperytie, nor be not angrye nor oute of pacyence, in thyne aduersytie, for in thys worlde is not so Ryche a man, as he that hathe suffycyente. And is contente wyth that thynge that he hathe. And sayethe, he that wolde demaunde of me, who is a ryche man, I wolde aunswere that it is he that hathe suffycyente and is contente. And that he whyche desyreth alwayes more rychesse is poore.

Boece. ¶ Boece sayth that nature is contente wyth a lytle thynge, if a man wyll not do it outragious.

Aristotyle, ¶ And Arystotyle sayethe (to hys Dyscyple Alexaundre,) what Angre, Raucoure, or Malyce soeuer that

that thou haste in thy hearte, thou ought alwayes to showe mery and Joyefull countenaunce, and there afore all folkes.

Howe Heuynesse is contrarye to Gladnesse, And howe the Wyse Man oughte neuer to put any in his hearte, wherof Heuynes and Melancolly may be engendred.

The.xvii.Chapter.

Euynesse or Wenslynesse, is contrarye to Gladnesse, after the sayenge of Macrobyus, wherof there is thre maners and sortes. The fyrst is when the person gyueth hymselfe more thought and sorowe for anye thing then

Macrobius

then he ought to do, and this may be called pensyfenes. The seconde is, when the person nother dothe, nor saith, nor thinketh any thinge, whych is ferme and stedfast, but is lyke a dead bodye. And therby fayleth in Idlenes whych is a greate vyce. The thyrd is for certaine imaginacyous, when the person moueth hym selfe, with greate and excessyfe angre, wrathe & Ire, which is called Mellancholie, wherof cõmeth dispeayre, which is the greatest vyce that can be, as the Philosopher dothe saye, In pensyfenes or heuines, be engendred many vices. And amongest all other, is engendred slothe and Idlenesse, for when the person is pensife and full of Idlenesse, it seemeth that he careth for nothynge.

Salamon. ¶ Salomon saith, that in like case as golde is assayed and proued in the

the fournaſſe, ſo the man is aſſay-
ed and proued in aduerſyties that
come vnto hym.

¶Plato ſayth that the man which hath his health, ought the neuer to be penſyfe and heauie in his heart. for anye maner of aduerſytie, that may chaunce vnto hym but ought alwayes to be of good comfort and arme him ſelfe with pacyence. Plato.

¶Socrates ſayethe that he which is not angrie nor vexed for any aduerſytye that maye chaunce vnto hym, he gyueth hym ſelfe muche reſte, and doth illuminate his ſences or wyttes. And ſayethe that he is penſyfe & ſorowfull whiche hath nothynge, but more penſife and ſorowefull is he, whyche was wonte to haue, and hathe nothinge. And that he is happy, that is not wonte to haue proſperytye, for he hath no penſyfeneſſe in hym. Socrates.

¶Howe

Howe Mellancholly is daungerous And what is Mellancholye. And howe it causeth manye to fall in greate trauayle, paynes and miseryes, and consequently, in greate pouertie.

The.xviii. Chapter.

MEllancholye is a thynge greatlye to be hated of that person which is entangled and wrapped therin, for of Mellancholye commeth pouertye, affliction and desperacyon, wherof speaketh Saynte Bernarde savenge, I had leuer dye, then to suffre my selfe to

S. bernard.

fall

fall in Mellancholye.

¶Senec saythe Mellancholye is deathe, and the Sepulchre or graue of the lyfe of man, And saythe for anye thynge that maye happen or chaunce vnto thee, be not Mellancholye nor pensyfe. And if thou can not keepe thee from it, yet doe not shewe in dede nor in worde, for it belongeth not to a vertuous man, to showe it him selfe Melancholly, for no maner of aduersytie that maye happen vnto hym, for he that is Mellancholye and pensyfe for his aduersities he dowbleth them, but a man oughte to consydre that after aduersytie commeth consolacyon and prosperytie. And he that dothe the contrary is Mellancholye, and then Idleneg dothe entre into hym, And so by the euyll thoughtes that he hathe beinge Idle, Senec

he falleth so farre in Sloth, that he careth for nothynge nor nothynge wold do but slepe. And thou ought to knowe, that the person beynge Idle, may fall verye soone into many vyces, that is to say, to dystroye hys bodye, and daunne hys soule, by euil cogytacions and thoughtes that may come therof.

Senec, Senec saythe, that Idlenes is confusyon of the vnderstandynge and wytte of the person, the gate of pensyueneste, and mother of pouertye.

Salamon, ¶ Salamon saythe, do not loue to sleepe to muche, for feare that pouertie do not reygne ouer thee.

Aristotyle, ¶ Aristotyle saythe, that slepe bringeth much inconuenyence.

Hermes, ¶ And Hermes sayth, blessed is he that vseth good occupacyons in hys tyme, And sayth that the Idle and slouthfull person, putteth a

hys

his busines at aduenture, & sayth that Fortune and aduenture helpeth that man whyche wyll helpe hym selfe, And the Idle and slouthfull persone, is contrarye to hym selfe.

¶ Socrates sayth, that there be Syxe maner of folkes, whyche allwayes is in Pensyfenes and Mellancholye. The fyrste maner is of hym that can not forget iniuryes done or sayde vnto hym. The Seconde is of the Enuyous persons whyche dwelleth and is conuersante wyth folkes newly come to Ryches. The Thyrde is of hym, which hath ben in the place where other haue gotten muche profyte, and cold not profite ther hym selfe. The Fourth maner is of hym whyche sometyme was Ryche and now is Poore. Socrates,

The fyrthe is of hym whyche desyreth and enforseth hym selfe to come to hygher estate and honour then is mete and conuenyente for hym. The Syxte is of hym, whych hathe dwelled longe tyme wyth a wyse man & hath nothynge lerned

Homer ¶ Homer sayethe that by greate dylygence, a man commeth to perfeccyon. And that dylygence is mother of Rychesse, and health of bodye, and saluacyon of soule. And Mellancholly and Idlenes is contrarye.

Salamon. ¶ Salomon makethe mencyon therof in the Byble, sayenge.

Robusti semper in abundatia, omnis autem piger in egestate erit.

¶ Example of Heauynesse, or Pensyuenesse.

¶ The .xix. Chapter.

Of

Of Heauynesse or Pensyenesse, it is redde in the Booke of Kynge Alexandre, that whē the sayde Kynge Alexandre was deade: hys Barons dyd beare hym in a Chase of golde to the Sepulture or buryeng. And there was manye Philosophers, whych went after the bodye weppynge, and hauynge greate Heauynesse. And amongest all other there was one that wepyd verye sore sayenge. O good Lorde, those that neuer dyd see our Kyng Alexandre did doubt and feare him. And now those that doe see hym dothe nothing regard him. And another cried with great Heauynesse. O cruell death whych doubteth nothyng, nor spareth nothyng, and which hath taken from vs that man whych gouerned and

Example.

Example

Exclamacios ruled all the worlde. And the other Phylosophers dyd crye, O iustyce set aparte. O faythfulnesse loste. O courtosye chased awaye. O gladnesse and ioye exyled. O valiantenesse fledde awaye. O gentlenesse destroyed. And in thys maner they dyd beare hym to the Sepulture, or buryenge wyth greate sorowe, Heauynesse, or Pensyfenesse, and Melancholye.

¶ Howe the Vertue of Peace ought to be mayntayned and kepte. And of the greate goodnesse that commeth of the same, And what peace is. ¶ The.xx. Chapter.

S. bernarde. PEace (as saythe Saynt Bernarde) is pureneſſe of vnderstanding, symplenes

plenes of hearte quietnes and reste of courage, Peace of loue. And coin pany or felowshyp of charyte.

¶ Senec sayethe, that Peace is aboue all the goodnesse and richesse of thys worlde. And sayethe that he that hath not Peace with him. ought to bye it. Senec.

The prophete Esaie saith, that the euyll man doth not care for Peace. Esaie.

¶ Plato sayethe, haue Peace with the Vertues, and warre agaynste thy Vyces. Plato.

¶ Saynte Austyne sayethe, that in lyke case as Pryde, Discencion and Angre distroyeth a house, so Peace and Loue doth nourysshe it. A wise man sayth thus, if thou wylt haue Peace with thee, submitte thy selfe alwai s to Reason. Saynt Austen a wise man,

¶ The Mayster of the Sentence sayethe, that he is madde, that is Mayster of the sentence

in Peace and dothe seeke Warre. And sayethe that Peace causethe good to come. And Warre dystroyeth it.

Peace. ¶ Peace sayethe, that hee whyche dothe governe hys wyll in Peace, governeth a greater Realme, then he did governe from the Easte vnto the Weste.

Sidrac ¶ Sidrac sayethe, that they be verye happye, whiche dothe loue and seke Peace. And sayethe flye and eschewe those places, wheare thou thynkest that there shalbe debate and decencyon, for to stryue wyth hym that is egall and as good as thou, it is. Folye to stryue againste thy better, it is greate madnesse. And to stryue agaynste one worse then thou arte, it is shame.

sul ¶ Saynte Paule maketh mencyma, on of thys, sayenge.

Non in contẽtione et emulatione. &c.

¶ Howe

Howe Ire is contrarye to Peace, and what Ire is, And howe it dothe destroye and waste the Vertues and bodyes of them that be entangled wyth the same. And of the euyll that dothe come of it.

The.xxi.Chapter.

IRe is a Vice contrary to the vertue of Peace, wheareof the Phyloſopher Aristotyle dothe ſpeake ſayenge, that Ire or Wrathe is a troublyng of the corage, aleasyng and dyſtroyenge of bloud, whyche flyeth to the hearte to thyntente to benge hym of Ire. And when the bloud fyndeth the hearte, there it dothe reſte

Aristotyle.

all troubled. And afterwarde is conuerted into malice and hatred. And of these three Vyces, that is to saye, Indygnacyon, Ire, and Hatred, do discend and come Discorde and Warre.

Salamon, ¶ Salomon saythe, that when a Fole is moued and troubled, dothe incontynent shewe hys Ire: but he that doth couer and kepe close Ire is a wyse man. Sand & lead is veyre weyghtye and heauye, but the Ire of a Fole is muche moze heauie and weyghtye.

Calliodore, ¶ Calliodore saythe, that Ire is mother of all other Vyces.

Priscian, ¶ Priscian sayth that the greatest Enemye that thou haste, or canste haue in thys worlde, is Ire when thou haste it in thee.

Cato. ¶ Cato saythe, that a man is naturally inclyned to be moued with Ire, but to persever and abyde in the

the same doth passe nature, and cō meth of the deuill, & therfore euerie man ought to eschewe it as muche as he can.

¶ Aristotyle sayth that Ire is the corruptynge and dystroyenge of all vertues. Aristotyle.

¶ Tulle saith that a man ought to be very slowe, and lothe to be moued with Ire, and verye redye to mercye, ferme and stedfaste in aduersites, And wyse and moderate in his prosperities. Tulle.

¶ Senec sayth, that Ire is incontinente quenched and deade in a Wyse man. Senec

¶ Saynte James saythe, that a man oughte to be prompte and redye to heare, slowe to aunswere, & ought not lyghtlie to be angred and moued with Ire. S. James,

¶ Saynte Austyne saithe, if thou be S. Austyn,

be moued wyth Ire and wrathe a-gaynste anie man, And wyll therof take vengeaunce, remytte all vnto God.

Saynt Gregorye, ¶ Saynte Gregorye saythe that there is three remedyes agaynste the vice of Ire, that is to say, meke & gentle aunswere, Also for a mã to hold hys peace or to geue fewe wordes and the thyrde is, to departe oute of the presence of hym that is moued wyth Ire.

Varro ¶ Varro saythe that Rychesse can not abyde and indure wyth hym whyche in full of Ire and wrathe, And sayth kepe thee wel from Ire, for it dystroyeth reason, and troubleth the vnderstandyng.

Tulle, ¶ Tulle saithe, eschwe Ire asmuch as thou canste, for it wyll not suffre thee to see the ende of thynges, & saythe that he is in greate reste, that neuer or verye seldome, dothe

anoue

moue hym selfe wyth Ire and wra-
the, And sayethe, when thou shalte
see anye thynge, imagined against
thee, busie thy selfe to tourne it to
thy will and pleasure, more by gen-
tle wordes fayre meanes, and equi
tie then by vengeaunce, for venge-
aunce is damnable to both parties
& equytie is profytable to bothe.

¶ Plato saithe, that when a man is inflamed wyth Ire, he is liketo a house set on fyre, for by the greate violence of the fire, a man can no, ther heare nor see. And in like case as a Shippe hauynge a contrarie winde, can not well be gouerned, so is the corage of man, whan he is inflamed wyth Ire, and can not be well gouerned. And withoute doubte, Ire is a thynge so veiye e-vill and daungerous, that a lytle flame or sparke, maketh a greate fire, ỳ is to saie, of a litle Ire doth Plato.

there

there come muche euill. And as we do se cõmonly, the women be more angry & Irefull then the men. And the sicke sooner then the hole. And the yong people soner then the old, by this it may be thought ỹ Ire cõmeth of a peruerse & an euil corage.

S. Austyn. ¶ Saint Augustine saithe, that in lyke case as the euyll wine doth corrupte the vessell wherin it is putte, so Ire dothe corrupte the bodye of the man, if it doe tarye there from one daye to a nother.

Paule Ephe. iiii, c. And therfore Saynt Paule saith. Sol non occidat super iracundiam vestram.

¶ Example of Ire.

¶ The. xxii. Chapter.

Example ¶ Of the vice of Ire, it is redde in the old Testament, that Dauid the prophete beinge in greate loue wyth Barsabe, wife of

of Urye, dyd beget a chylde of the sayde Barsabe. And when he dyd see that she was with chyld, he did sende for her husbande Urye, the whyche was at the besegynge of a certayne towne, whyche the said kyng Dauid caused to be besyeged. And when the sayde Urye came, he was informed of the sayde kyng Dauid, ꝑ the child wherwyth hys wyfe Barsabe was greate, was of hys begettynge. And so the sayde Urye dyd thynke and beleue none other, but that it was hys owne, but when Urye came amongest hys frendes, they shewed hym how ꝑ kyng Dauyd had gouerned hys wyfe, wherwyth he was sore displeased bothe agaynste kynge Dauyd, and also agaynste Barsabe hys wyfe. And after that tyme wolde company no more with her. Example.

And

And when Dauid vnderstode that the sayde Vrye had forsaken hys wyfe, he was so ful of Ire and wrathe in his hearte, that he did write a Letter to the Constable of the Hoste, wherin Vrye was, whyche Letter dyd contayne, that he shold put Vrye so farre forthe in the battaile, that he shoulde be slaine. And so it was done.

¶ Of Chastytie, and howe she ought to be wythholden, obserued and kepte, and the perylles that the wyse shoulde flye, for feare to leese such Vertue.

¶ The.xxiii. Chapter.

Tulle.

Chastytie. (As Tulle sayethe,) is a Vertue by the whych the wil & desyre of the flesshe and

and of Lecherye is refrayned and subdued. And the person that is chaste, maye be compared to the Turtyll Doue, the whyche for no maner of thynge, wyll make a faute or offence to her felowe, but wyll kepe her onely vnto hym.

¶ Saynte Hieroime saythe, that is soone loste and destroyed in him which wil not refraine his tongue, hys eyes, and hys harte. In the Summe of Uyces, it is redde, that he whyche wyll haue perfyte Chastytye in hym, he muste keepe hym selfe pryncypallye from syxe thynges, that is to saye, from to muche and excessyue Eatynge, and Drinckynge, wherof is redde, in the lyfe of Holye Fathers, that in lyke case as it is impossyble, to wythholde the fire, that it do make no flambe, after that it is well lyghted, so it is impossyble to refrayne the wil and

S. Hierome.

Example

the desyre of Lecherye, after that the bodye is replete and full of delycious meates and drynckes. The Seconde thynge whyche is necessary, to kepe Chastytie is, that the person be not Idle.

Ouide

For Ouide sayth, that Lecherye dyeth in hym whyche is not Idle, the thyrde thynge is that the man and the woman be not conuersant togyther.

S. bernarde,

For Saynte Bernarde saethe, that the man and the woman to be faumlyer togyther, and to kepe them from synne, is a greater and a harder thynge, then to cause the dead bodyes to ryse agayne to life. The fourthe thynge is, not to be conuersante wyth Harlottes and persons of vycyous lyuynge. The fyfte is, not to haunte or to goo to those places where commonly the synne of Lecherye is vsed.

For

¶ For Saynte Sylueſtre ſaythe, that the ſynne of Lecherye hathe the maner of the Ape: whych doth all thynges that he ſeeth done afore hym. The ſyxte is, to kepe hym that he doe not haunte to muche greate feſtes and bankets, for there is moſte commonlye muche daunſynge and ſyngynge, manye cuyl and vayne wordes ſpoken, and manye wanton countenaunces, whyche dothe engendre the Vyce of Lecherye, by the pleaſure and delyght that the perſon doth take therin, I ſaye that the delyght and pleaſure whyche is in good maner, and in honeſtye, is much to be praiſed, but the delyghte and pleaſure, that the perſō doth take therin, for an euill intente is to be hated and abhorred. S. Silueſtre,

¶ Example of the Vertue of Chaſtytye,

¶ The.xxiiii. Chapter.

Exam-
ple,

N the lyfe of Holye Fa-
thers it is redde, tou-
chynge the Vertue of
Chastytye, that there
was a certayne Nunne, whyche
was yong and very fayre, of whom
a Noble man dwellynge therby,
was mervaylous sore Enamoured
of. And desyred her manye diuerse
tymes, that she wolde consent that
he might haue hys pleasure of her,
but thys sayde Nunne wold neuer
consente vnto hym. And refused
hym wyth greate abhominacyon,
then thys Noble man seinge that
by no maner of fayre meanes he
cold obtaine his purpose, by reason
wherof he was full of Heauynesse,
and Mellancholye, dyd purpose
in hys mynde, to take her by force.

Exam-
ple,

And therupon he came to the Ab-
bey

bey where this Nunne was. And there dyd take her by force and vyolence, intendynge to leade her home wyth hym vnto hys Place. And when this Nūne dyd se that she coulde not obtayne mercye and grace of hym. And that there was no remedye nor no help, and resistenge to be had, she demaunded of hym, what was the cause that he had such fauoure and loue vnto her more then to other. For there is (sayde she,) manye better and fayrer in thys Abbey then I am. And thys Noble man aunswered her sayeng, I am so enamoured of you, that it semeth me, that there is neuer a Woman in thys world, that hath so fayre Eyes as ye haue. And that is the cause, that I haue such Loue vnto you. Wherfore purpose youre selfe to come wyth me. And then she seinge, that there was no

remedye but that she shoulde goo wyth hym, she desyred hym that it wolde please hym to lette her go in to her Chambre to fetch certayne stuffe that she had there. And that she wolde come to hym agayne incontynente, thys noble man sayde go youre wayes and tarye not, for here I wyl tarye for you. And then she wente into her Chambre, and wyth a knyfe dyd take bothe her eyes oute of her heade. And thys done, she came out of her Chambre all bloudye, and dyd presente her selfe as well as she could afore this Lorde, as she had promysed hym. And when thys Lorde dyd see her thus dysfygured, and that the eyes were oute of her heade. He departed from her, as a man out of hys wytte. And the sayde Nunne dyd cõtinue stil in the Abbey, and was better contente that she had loste

Exam-
ple.

her

her Eyes, then to haue had loste her Vergynytye.

Howe Lecherye is contrarye to Chastytie. And in howe many sortes it is deuyded, then is shewed the daungers that come therof, as wel to the bodyes of men, as to theyr Soules.

The.xxv.Chapter.

Echerye is a Vice contrarye to the Vertue of Chastitye. And as it is red in the summe of Vices there be foure maners & sortes of the same. The fyrste is fornicasyon, and that is when the man and the woman beynge not maryed, do medle fleshly togither.

The Seconde is Adulterye, and it is when as wel the one as the other be Maryed. The Thyrde is when a man dothe meddle fleshlye wyth anye of hys kynswomen. The Fourthe maner is suche, that it oughte not to be named, for it is so vyle, so abhominable and great a synne.

S. gre. gory. ¶ Saynte Gregorye saythe, that Lecherye consumeth and destroyeth the bodye, and causeth a man to lease hys good name, dampneth hys Soule, offendeth the person, and offendeth God. And nowe a daies the world is greatly inclined to the sinne of Lecherye.

Senec ¶ Senec saythe, that he woulde that all Lecherous persons should be doned to deathe, as they were in the olde tyme, to the entent that a man myghte beware and keepe hym selfe the better from it. And saythe

saith ꝑ albeit ꝑ the greatest delight & pleasure of this worlde is Lechery. ꝑet neuertheles if thou do wel consydre the ende and the begynnynge of the same synne, thou shall fynd nothynge therin but all myschefe and wretchednesse.

¶Salomon saythe, so lytle tyme and space as a man myghte beare fyre in hys Bosome wythout brennynge of hym selfe. So lytle space myght not a man be amongest women wythout synne. And saythe that ofte tymes Lecherous Persons do commyt Lecherie by theyr syghte. Salamon,

¶Dyace saythe, that Ryches doe bryng Warre, & Women doe bryng Lecherye. Dyace,

¶Arystotyle saithe, beleue stedfastlye that Lecherye dystroyeth the body, shortneth the lyfe, corrupteth the Vertues, breaketh Gods lawe, Aristotyle,

consumeth the Rychesse, taketh away the strength, killeth the soule, dystroyeth the syght, bryngeth the person to olde age. And sometyme doth make hym paralytike.

Ouide, ¶Ouyde saythe, that the Lecherous person beinge ponge dothe synne, but the olde Lechoure doth dote,. For an olde Lecherous person when he can not doe the dede, yet dothe he take pleasure in dishonest touchynges. And sath that in battaile and warre be men stroken wyth speres and swerdes. And in peace they be stroke wyth euyl woydes, and thoughtes.

Hermes, ¶Hermes saithe, that the Vyce of Lechery doth quenche al Vertues. And that there is nothynge more mortall to mankind then Lechery, except it be amongest those persons where it is lawful, as betwene the man and his wyfe, in trust to haue

Chyl

Chyldren.

¶Saynt Gregorye sayth, speking of Lecherye in a certayne hystorye. O fyre of Lecherye, wherof the mouthe is Glotonye, the flame is Pryde, the sperkles be corrupt wordes, the Smoke is euyll name, the Asshes be pouerty, the Ende is the tormente and payne of Hell. S. gregory.

¶Wherof Saynt Peter speaketh sayenge. ¶Voluptatem existimantes diei deliciam coinquinationes et macule delicijs affluentes in cõuiuijs suis luxuriantes vobiscom. ii. Peter. iii.

Of Force or Strengthe. And what it is. The maners and comparysons of the same. And who maye be called Stronge. And of those also which be alwaies Stronge.

¶The

¶ The.xxvi.Chapter.

Macrobius,

FOrce or Strengthe, after the sayenge of Macrobyus, is in three maners and sortes. The Fyrste is to be Stronge by Nature, the whyche thynge is no Uertue. The Second is not to Fere and Dread peryllous, and daũgerous things. And the Third is Pacience, these two maners be good,

Tulle,

¶ Tulle saythe, thou oughte to be strong in Battaile, And to sustaine and suffre paryentlye the aduersyties, and euyls that come vnto the.

Senec

¶ Senec saythe, that the man is loued and praised for hys Loyaltie or Faythfulnesse, and for his Valliauntnesse.

¶ Socra-

Socrates saythe, that sometime it is better to flye, then to dye, notwythstandynge thee, that Hermes sayth, that he dyd see a Knyghte, whyche was reputed verye hardy, thou doeste flye from Honorable deathe, to lyue with shame and rebuke. Socrates, Hermes,

And Socrates saith, that there is Valliantnesse in dyuers and manye sortes and maners, that is to saye of those whyche be hardie and Vallyante, when they be constrayned other to fight or to dy, as those whyche doe fyghte vpon the Sea in theyr Shyppes. And this Vallyantnesse is by force and constraint Another maner there is, that somtyme a man is hardye and Vallyante, as when that he knoweth that he hath the ayde and companye of other. Of other therbe, whiche be hardye and Vallyant when they Socrates,

they knowe, ỹ those agaynste whō they doe stryue, be Cowardes and ferefull, of other there be, whych be stourdye and hardy in all thynges, and feareth nothynge. And thys is a beastlye hardynesse. And also all the other be not perfyte. The fyrste maner is perfyte and Vertuous, as when a man is Hardye and Vallyaunte to flye shame and dyshonoure. And to do no domage nor outrage to anye person, nother in body nor goodes. And also to defende hys Countrey.

Socrates,

CSocrates saythe, that the Vertue of Force or Strength, maketh the man pardurable when he doth put hys strengthe to resyste Vyces, to mayntayne reason and Justice, And not to be proude in his prosperytyes. And also to fyghte against the desyres of the flesshe.

CSaynte John Euangelyst saith

in

in hys fyrste Epystle. John euāge lyste.

Scribo vobis iuuenes quoneam fortes estis verbum dei manet et in vobis et vicistis malignum.

Howe Pacience causeth a man to beare easelye the Paines and Trauayles of this worlde, And howe many sortes there be of Pacience.

The.xxvii.Chapter.

Pacyence is a Uertue by the whiche we suffre in our heartes the aduersytyes and euilles, that be done and saide vnto vs, whereof the Maister of Sentence dothe speake saieng, the vertu of pacience is remedye agaynst al aduersyties. master of sentenct.

And

And sayth, that all the euylles and aduersytyes, that thou shalt haue shall be more lyghte and easye to beare and suffre if thou haue pacyence, thou shalte not be Pacyente so longe as thou arte Couetous.

Aristotyle, ¶ Aristotyle saythe, that the man maye be prayed, and maye be knowen in three maners and sortes. The Pacyente is knowen in hys aduersytyes & trybulacyons. The Hardye and Vallyante manne is knowen in the Warres, and Battayles. And the Frende is knowen at nede.

Socrates, ¶ Socrates saythe, lette vs suffre and take in Pacyence that thynge whyche Fortune dothe geue vs, for it is great Folye to striue agaynste it.

Salomon, ¶ Salomon saythe, that it is better to be pacyent, then to be strong, for he that is Pacyente, gouerneth hym

hym selfe by greate wysdome, as Job dyd, whyche had greate Pacyence in all hys aduersytyes. And sayethe that the strongest man that is, is he whych can couer and kepe secrete hys pouertye.

¶ Senec sayethe, that there is two maner of Pacyence in this worlde, the one is to suffre and endure Pacyentlye the aduersytyes and tribulacyons that a man hath. The other is, to refrayne, & to abstayne from hys desyres and wyll. And sayethe also that the Vertue of Pacience dothe ordre and keepe the tongue. Senec

¶ Howe that Feare and Dread, be contrary to Strengthe and Vallyantnesse, And what Feare is and who those be that be Fearefull. And for what cause.

¶ The .xxviii. Chapter.

Feare and Dread be
Vyces, contrarye to
Strength and Va-
liauntnes. And they
be three maners, af-
ter the saveng of Ptholome. The
fyrste is to be fearfull in hys corage
wythoute anye occasyon, but onely
by Imagynacion. And thys is pro
perlye called Feare. The Seconde
is to feare and Dreade a thynge
more then nede is. And that is a
greate vilenes and shame. And the
Thyrde is, not to be able by Rea-
son of Feblenesse of Corage, to suf-
fre aduersytyes. And thys is called
Feblenesse, whan the manne is vile
of hearte, which is to greate a vyce.
Thys manne whyche is so vyle of
hearte, and so Fearefull, maye be

Ptho-
lome,

compared

compared to the Hare, whyche is the moste Fearefull Beaste of all other, for the Hare hath the condicyon, that when she is layde in the wode at her ease, if she do but heare the leaues of the trees shake, she dothe ronne awaye for Feare, many ther be that doe resemble the Hare in this maner, which hath so vile and feble hearte, that for a lytle or nothynge they be abasshed & afrayde.

¶Salomon saythe that the one of the causes whych causeth the man to be feareful, is the knowledg that he hathe to be reproued of his euyll workes. Salomon,

¶Tulle saithe, wilt thou be wythout feare, do wel, and speake but lytle. And saithe that it is a more cruel thing to feare death, then to die. And that the remedy of a feble and vyle hearte, is not to feare Death. Tulle,

Cato, ¶ Cato saythe, doe not feare the laste ende of the Lyfe, for he that dothe not regarde, but dyspraiseth the ende of the lyfe, he feareth not deathe.

Pithagoras, ¶ Pythagoras saythe that deathe can not be boughte, nor no manne oughte to feare it, but such as haue done muche iniquytye, and feareth to be dampned for theyr Vyces after theyr deathe. And saythe that the doubte and feare of deathe, is verye well manyfeste, for by it is made transmutacyon of the transytorye and fynall worlde, to the euerlastynge and perpetuall worlde. Also of the worlde of Folye and vanytye, to the worlde of Wisdome Truethe, and of Reason, of the worlde of payne and laboure, to the worlde of consolacyon and of felycytie. And saythe, that it is greate meruayle of those whych feare and

doubt

doubte death. And do alwaies contrarye to theyr saluacyon. And saith, that he whych lyueth well and vertuouslye in thys worlde, ought to truste to make his ende well. And saithe also that death is good bothe to good and euyll men. To the good men, to the intente that they maye haue the rewarde of theyr goodnesse. And to the euyll, that they maye commytte no more synne, nor doe no more euyll to the people. And sayth that it is better dye, then lyue wyth shame. And therfore he sayd vnto a man which dyd flye from the Battayle. Thou doest euyll to flye from honorable deathe, for to liue wyth rebuke and shame.

¶ Socrates sayth, that he dyd see hys wyfe weepe, when he was taken oute of Dyson to be led to his death. And he sayd vnto her, wher Socrates.

fore doeste thou weepe inyne owne wyfe. And she aunswered, haue not I a good cause to weepe, when I see you ledde to deathe with great wronge, and wythoute cause. And then he aunswered that the man ought not to feare deathe, for there is no maner of payne or bitternesse in it, but the feare that a man hath therof. A wyse man beinge sycke in hys bedde, caused hys Sonne to come afore hym, that hee myghte talke wyth hym of Deathe. And sayde vnto hym, my Sonne haue abstynence wyth thee, and refraine thy wyll, for if thou dyspraysest the worlde, and the dyuers chaunces therof that euery day doth ronne & happen in abstaynynge from those thynges which God hath prohibited, thou shalte desyre none other thynge but death, Sone speke alwayes of God, and he shall put in

thy

thy mouth good wordes. Sonne doe not put thy loue in thys world, for it is transytorye, and deceyueth all those whyche do put theyr trust in it. Sonne suffise thy selfe, and be content with that thyng that god hath geuen thee, And do not coueit the goodes of other men. Sonne vse temperaũce in thy lyuyng. And be conuersaunte with wyse folkes, And so thou shalte gette wysdome, be meke humble, and be no mocker, dispraise no man, and do not speake to much, for I haue repent me more for my large and to much speaking, then I haue for holdyng my peace, or for lytle speaking. Sonne I pray the beware the cock do not wake er lier in ẏ morning then thou, doubt & feare god, & beware of vainglory, if thou haue any science, & do not be stowe it in good vses, it shall do the more domage & hurte then profyte.

Beware that thou speake no vaine and vnprofytable wordes, be not prowde for anye maner of Ryches, And doe not dyspayre for any maner of aduersities that may chaúce vnto thee.

Socrates, Socrates saythe that deathe flyeth alwayes from hym, whyche doe not feare it. And is alwayes nere to hym, whyche dothe feare and doubte it. And saythe in another place, that thyng whych thou can not eschew, sustaine and suffre it Pacyentlye.

Saynt A. Saynte Justyne saythe, that there is nothyng so sure as death, for Deathe hathe no mercye of the Poore, nor beareth no honoure to the Ryche, And so spareth no maner of folkes.

Hermes, Hermes sayth, that deathe is as the stroake of an Arrowe, And the lyfe of a man is in lyke case as the stroke

stroke, whych tarieth a good space or it come. Against the feare to die, syxe thynges doe assure vs. The fyrste is the death of the bodye, by the whyche euerye man is ryghte sure to passe. The seconde is that deathe maketh ende in all thinges of thys worlde. The Thyrde is, the necessytye to dye. The fourthe is, that we see other dye afore vs. The fyfthe is, that God hym selfe dyd dye. The syxte is, euerlastinge lyfe that commeth after thys.

¶ Salomon maketh mencion ther of sayenge. Salomon.

¶ Memor esto quoniam non tardabit mors.

¶ Of Suertye, and howe manye maners there is therof. And howe feare and Suertie do striue togyther by dyuers Languages.

¶ The.xxix.Chapter.

Uertye is not to doubte the domages & hurtes, that maye come in the ende of thinges begon. And there is two manet of Suerties. The one is of Folye, as he whyche goeth to fyghte agaynste hys Enemyes naked wythout harneſſe, or he which feareth not to ſleepe by venymous beaſtes, the other is of wyt and of vertues. The office of Suertie is to giue comforte, and reſyſte euyll fortunes, whych come vnto the mã, for a man ought to truſt, that goodnes and proſperitie ſhal come after the aduerſyties.

Horace ¶ Horace ſaith, that he which doth fyxe hys hearte in goodneſſe in his proſperyties,

prosperytyes, shalbe sure in his aduersytyes. Againste thys Vertue of Suertye, dothe stryue oft tymes, feare in thys maner. Feare saythe to the man: thou shalte dye. Suertye aunswerethe, it is a naturall thynge and no payne, I dyd come into thys worlde vnder suche couenaunt, that I should go out of it again, the lyfe of the man is but a pilgrimage, when he hath gone farre inoughe, he muste retourne, it is a greate Folie and madnesse to feare that thynge, whyche can not be eschewed.

¶ Lucan saithe, that Death is the laste payne, & therfore a man ought not to feare it, and saith that death is the last terme and ende of al thinges. Lucan

¶ Senec saith, that he which prolongeth his lyfe, yet for all that he can not escape from deathe. Feare Senec,

saythe

sayth thou shal die. Suertie aunswereth, I am not the fyrste nor the laste. For there be manye gone afore me. And all the other shal folowe me, it is the ende of mankind. There is nothynge that greueth, which cõmeth but once, for deathe is common and egall to all. Feare sayethe, thou shalt haue in thy lyfe muche payne, sorowe and trybulacyon. Suertye aunswereth, to delyuer me from all these euylles, I muste dye. Feare sayethe, thou shalt dye in a straunge Countrey, Suertye sayethe, Death is not more greuous without the house then with in. Feare sayethe, thou shalt dye in thy yonge age. Suertye aunswereth, Deathe is common as well to the yong, as to the olde, and maketh there no maner of dyfference. But I wyll that thou knowe, that it is the beste dyenge, when a man hath

hathe the greateſt pleaſure to lyue, it is a verye good thyng to dye, afore that a man deſyre deathe. If deathe take me when I am ponge, it ſhall not take me in olde age.

¶ Iuuenall ſaythe, that deathe oughte to be ſo muche doubted, as oughte to be olde age. Feare ſayth thou ſhalt not be buryed. Suertye aunſwereth, I doe not care, for it ſhalbe very ſmall domage vnto me, when the perſon is dead, he careth not what becommeth of the body, whether it be brente or eaten with wylde Beaſtes. I wyll that thou knowe that the Sepulture or Buryeng, was not founde to the vſage ond profyte of the deade bodyes, but to the intente that the Caryon of the deade bodyes ſhoulde be taken oute of the ſyghte of the liuing perſons. Feare ſaythe, thou ſhall be Poore. Seurtye aunſwereth there Iuuenall.

there is no man poore, but such as thynketh that he is poore. Feare saythe. Alas what shall I doe, I haue loste my fryendes, my wyfe, my chyldren, and all be deade. Suerty aunswereth, he is a Foole that wepeth, or maketh any sorowe and lamētacyon for those ỹ be dead, seinge that all muste dye, the wyse man oughte neuer to take dyscomforte for the deathy of anye person, nor of hys chyldren, but he oughte to suffre it as pacyently as he doth loke for hys owne deathe, and to take comforte in hym selfe. And more to doubt and feare that whi the fortune ought to send hym.

Lucan ¶ Lucan sayth, that feare of euyll chaunce, or fortune, dothe put the person in many great perylles. But he is verye stronge that can suffre fearefull and doubtfull thinges. For the man is knowen in his aduersyties.

¶ Sene

¶ Senec saythe, that there be mo thynges whyche doe feare vs, then that do hurte vs. And we haue oft tymes more feare in the minde and thought of the courage, then of the worke or dede. And therfore a man of good courage ought not to haue feare afore the tyme, for peraduenture that whereof he hathe feare shall neuer come. Senec

Feare saythe, thou shalbe exyled & caste oute of thy countrey. Suertye aunswereth, the countrey is not for bydde me, but the place, for all that which is vnder heauen, is my countrey, as soone shal I find and haue my necessities in other countreies as in myne owne, euery land is the countrey of a good man: as the sea is the coūtrey of al fysshes. In this maner feare dothe alwaies striue with Suertie, & neuer giueth good counsayle.

¶ But

Orace ¶But Orace saythe, the man that hath a free and good courage doth not doubte Feare, for as it is afore sayd, feare cõmeth of a feble heart. And yet manye wyse men saye that there be manye thynges whyche a man oughte to Feare and doubte, as is conteyned in the Chapter folowynge.

¶Howe the Wyse man oughte to doubte, And howe by doubt and feare many times the men become Vertuous.

¶The.xxx.Chapter.

The Enemie of Hell ought to be doubted of euerye wyse man.

Salo mon, ¶For Salomon saythe, that happye is he whyche doubteth and feareth the Enemye of Hell.

Hell. And that the manne oughte to beware of hym, for if he doe, he shall not nede to doubte any perill. And thou oughte not to beware & kepe the onelye from thy greate enemies, but also from the leaste in the worlde.

¶ Yet neuertheleſſe, Ouid saythe, that a man ought not to be ſo doubtefull and fearefull that he make doubte of that thynge, wherof no doubte is to be had. Ouid.

¶ Salomon saythe, that a manne ought not to doubte hys enemy for hys ſubtyllytye and crafte. And if he be a Foole, for his miſchiefe and shrewdneſſe. And sayth, that when thou shalt haue a fryende, it is neceſſarye, that thou be a fryende to hys fryendes. And sayth, keepe thy fryend aboue all thynges, and conſidre the loſſe that thou shuld haue if thou dyd leſe hym. For in leſinge Salomon,

thy fryend, thou shal purchase and get manye enemyes. And thou ought to consyder and thynke, that the least of thy enemyes is greater and of more power then thou arte.

Socrates, ¶ Socrates saythe, that the man whyche goeth about to get his enemyes, doth the trauayle for his owne dystruction, for he whych hath many enemyes, ought to lyue alwayes in greate doubte and feare of hys lyfe. And saythe, that one of the greatest wyttes that a man maye haue, is to knowe howe to make of hys enymye hys fryend, And saith that thou ought not to repute thyne enemy as a smale & a lyght thynge, for he maye hurte thee more then thou do thynke, be he neuer so smal of power.

Senec ¶ And Senec saythe, that thyne enemyes be sometyme more profyta-

table

ble to thee, then thy fryendes, for thou doest keepe thee from fallynge into manye daungers and folyes, for feare of them, and taketh paine to keepe thine owne, for it is better to resyste and wythstand theyr wil and malyce. And saythe that if it chaunce thee to speake wyth tyne aduersarye, beware that thou doe not showe hym thy secrete, for then thou should teache hym thy distruc cyon.

¶Pythagoras saythe, that if thou wylte dyspraise thine enemy, shew alwayes countenaunce, as thou woldeste him no maner of harme, nor that thou art his enemye. Pytha goras,

¶Salomon saithe, beleeue neuer thyne enemye, and if he do humble him selfe to thee, yet doe not truste to him. For if he see his time to doe thee displeasure, he will neuer bee satisfyed of thy bloud. Salo mon,

S, Austyn, ¶ Saynte Austyne saythe, that as in warre the Soldiers be neuer no ther daye nor nyghte oute of theyr harnesse, but alwayes in redinesse, and specyallye when they be neare to theyr enemies. So duryng thys lyfe, we ought not to be voyd & vnfurnysshed of vertues, to the intent that we be not as he, whyche hys enemye dothe fynd out of harnesse, wherof the Gospell maketh mencion sayenge.

¶ Dum fortis amatus custodit atrium suum in pace sunt omnia que passidet.

¶ Howe good fame oughte to go afore men, And of the goodnesse that commeth of the same.

¶ The. xxxi. Chapter.

Good

Good Fame, is a Noble Vertue and muche ought to be praised and ought to be preferred aboue all Rychesse, for it is approbate by the Lawe and by custome. And knowe thou, that for anye profyte of the worlde, thou ought not to lease thy good fame, for the profite that commeth of euyll renome and Fame, is losse and not winninge.

¶ Senec saithe, that no man can showe in hym selfe, but that which is in hym. Senec.

¶ Saint Austin saithe, that Ypocrysye is Treason. S, Austyn.

¶ Salomon saithe, if thou wylte haue good renome and Fame, flye and eschew the delites of the flesshe And in another place saithe, if thou will be well renomed and famed, Salamon,

be not Lecherous.

Cato ¶ Cato saythe, that Lecherye and Coueytousnes be contrary to good renoume and faine.

Aristotyle, ¶ Arystotyle saythe, that good Faine maketh the man to be verye clere and bright in this worlde, and to bee acceptable in the presence of Princes.

Senec, ¶ Senec saythe, that the good Renoume and Faine of the persons is feare of Synnes. And saythe, inforce thy selfe to haue good Fame, for it shall endure longer wyth thee, then all the treasures of the worlde.

Salamon, ¶ Salomon maketh mencion ther of sayenge.

¶ Curam habe de bono nomine, magis enim per manebet tibi quam mille thesauri prezciosi.

¶ Howe

Howe Glotony is a daũgerous vice And of the greate euyll that commeth therof to the bodyes of men, And howe the Vertues of men be distroyed and corrupte by the same.

¶ The.xxxii. Chapter.

GLotõy, is an inordynate delyre and wyl to eate & drynke, and is all contrarye to the Vertue of Abstynence. It is redde in the summe of Vyces, that there commeth muche euyll to the persones by the Vyce of Glotonie. For that same Vice dothe take awaye the Memorye of the person, distroyeth the Sences or Wyttes, consumeth the Understandynge, corrupteth the Bloud.

Dystroyeth the syghte of the eyes, maketh the spyrite feble, and doeth stop and let ẏ tounge, dystroyeth the bodye, bryngeth Lecherye, shorteneth the lyfe of the mā. And doth engendre many & great syckenesse, whyche doe cause the person soden lye to dye, or doe cause hym to lyue in greate payne, and saythe that there is mo folkes whyche dye by reason of excessyfe eatyng and drinkynge, and by inordinate lyuynge, thē by other mortalytie. And saith that women and wyne doe cause manye good men to erre.

Aristotyle, ¶ Arystotyle sayth, that he is a verye beaste whych foloweth the wil and appetyte of hys mouthe. And saythe that he whyche dothe fyll hym selfe full of good meates and drynckes, that he dothe seeke hys deathe, more then hys lyfe. And saythe that he whyche wyll lyue

cleane

cleane, and in healthe, let hym be-ware of to muche and excessyue eatynge and drynkyng

¶Ipocras sayethe, that habounDaunce of wynes and meates distroyeth the bodye, the soule, and the Uertues. Ipocras,

¶Saynte Gregorye sayethe, that when the Uyce of Glotonye hath the domynacyon and power of the person, it shal cause hym to lease all the goodnesse that euer he dyd. And that when tye body of the person is not gouerned by abstynence, al the Uertues of the same person be drowned. Gregorye

¶Wherof Saynte Paule maketh mencyon sayenge. Paule,

¶Quibus finis interitus quorũ deus uenter est, et gloria in confusione eorum terena sapiunt.

Of Abstynence.

¶ Howe Abstynence is that wherof Glotonye is consumed. And by the goodnesse that is therin, And that maye come therof,

¶ The, xxiii. Chapter.

Abstynence is a Uertue, by the whyche the desyre of Glotonye is refrayned & quenshed.

Salomon, Salomon saith that he whych lyueth by Abstynence, dothe alengthen hys lyfe.

S, Austyn, ¶ Saint Austyn saith, that in like case as a man doth straine the rain of the bydle to stop the house. So ought a man to constraine and refraine him selfe from the sinne of glotonie,

Glotonye, by the Uertue of Abstynence, a man doth get a purchase in this worlde the treasoure, whiche is aboue all other treasours, that is to saye helth of bodye.

¶ Sidrac sayth, that ther is no ryches in this worde to be compared to the helth of the bodye. And by abstinence a man doth purchase helth, and increasynge of his lyfe, and doeth eschewe glotonye, that is to say to abstayne from excessyue eatynge and drynkynge, for to fyll him selfe full of meates, the stomacke is greued therwyth. And it doth nourysshe (as is aforsaid) manye greuous dyseases, and in especyall the gowte. And doth cause the breathe of the person to stynke. And many other enylles come ther of to the person, of the whyche ofte tyme folowerh sodaine deathe. Sidrac

¶ Howe

Howe Constancye and Inconstaũcye, be dyfferent, And howe Constaunce is a Noble Vertue. And what Inconstaunce is,

The.xxxiiii.Chapter.

Onstauncye, is to be ferme and stable in one purpose, without varyenge.

Tulle, Tulle saithe, that it is a very great and a good thing for a man to be stable in those thinges whiche he wil say or doe.

Isidore, Isydore saythe, that he is not worthye of prayse, whiche doth begynne anye worke, but he whyche maketh an ende therof. Yet notwythstandynge a man oughte not too bee so styffe in those thynges whiche

which he hath to do, that he do fal into the vyce of Obstynacye. Obstinacye is, not to chaunge his purpose, for anye counsayle or for anye thing that may chaūce therof. Inconstauncye is a vyce contrarye to the vertue of Constauncye.

Senec

¶Senec sayth that Inconstauncye is not to be ferme and stedfaste. And it maye be compared to the Swalowe, whyche doth feede and nourysshe hym selfe, in flieng here & there, and so doth Inconstauncye, which dothe put all thinges at adventure.

¶Of the Vertue of Nobleneſſe of courage of men, And how the men be ofte tymes prayſed by reaſon of the ſame.

¶The.xxxv.Chapter.

¶Noble

Of Noblenss of Courage

NObleneſſe of Courage, is to hede and mynde Vallyaunte, Noble, and Vertuous thyngs. And it may be compared to the Gryffon, which is a beaſt of ſuch nature, that he wold rather let hym ſelfe dye for hungre, then he wolde eate of Caryon and ſtynkynge fleſhe.

S. Auſtyn, ¶ Saint Auſtin ſaith, in ſpeakyng of the highnes & nobelnes of hart, that the Lion maketh neuer warre with the Antes, nor the Egle with the Flyes.

Tulle, ¶ Tulle ſaith, that the Courage of vertuous perſones is knowen by theyr great worckes. And ſaith that there is nothing ſo strōg & ſo ſharp as the hearte & courage of the man.

¶ Example of Nobleneſſe of Courage.

¶ The. xxxvi. Chapter.

Of

Of Noblenesse and highnes of Courage, it is red in the Histoyres of Rome, that there was a Phisicion that serued a Baron, the whiche Baron made great war against the Romaines. This Phisicion came on a daye to the Senatours of Rome, and to the Counsaile, and said vnto them. If ye wil geue me a good summe of money, I wyl poyson my Mayster, which hath done you so much euyl. And they aunswered, we will not vanquyshe hym by treason, but by force and strength. And then they dyd shewe the case to the Baron, to thintent that he myght beware of the Phisycyon.

Of Mainglorye, And howe manye maners there is therof, And howe Mayngloryе is to be dispraised,

The

¶ The.xxxvii.Chapter.

VAynglozye, is a vyce contrary to Noblenesse of Hearte. And there is thzee maners of Vaingloȝy. The first is when a man dothe cause hym selfe to bee moze esteemed, pzaised and honozed then it appereth vnto him.

S, thomas, ¶ But as Saynt Thomas saithe, it is no vyce to haue the wyl to be good oz to be well named, and famed, when he sayth that good nãe and fame is better then greate Richesse. The second maner of Vaynglozye is when a man doth vaunt, boste, and pzayse hym selfe foz anye maner of thynge, foz it is a thynge not semelye noz conuenyente foz a man to pzayse hym selfe. The third maner of Vaynglozye is foz a man

to

to shewe hym selfe Rycher, then he is. And to shewe hym selfe more vertuous then he is, for it is Ipocryse. The vyce of Vayngloryе, maye be compared to the Peycocke, whiche is so full of Vaynglorye, that al his dysyre and delyghte, is to shew his fethers, in spreadynge hys tayle in maner of a whele, for to be praised. In the Summe of Vyces it is red, that when the person shall haue ouercome al Vyces, yet Vayuglorye doth tary wyth hym.

¶ Cato saythe, if thou wylte please god, eschewe Vainglorie. Cato

¶ Plato saythe doe not prayse thy selfe, but lette another man prayse thee. Plato.

¶ Saynte Gregorye greatlie doth blame the Vaynglorye of Ipocrytes. And saythe that theyr Vaynglorye, is not but a fantastyke vysyon, whyche sheweth outward

lye, that thyng whych is not within.

Jhesu chryst,

¶ Jesu Chryst saith in his gospell, speaking of Ipocrytes.

¶ Ue vobis hipocrite qui similes estis sepulchris de albatis qui foris apparent hominibus speciosa: intus vero fuit sunt plena ossibus mortuorum.

¶ Example of Vainglorye.

¶ The.xxxviii.Chapter.

Example,

Of Vainglorye, it is red in the lyfe of Holy Fathers, that an Aungell, on a certayne tyme kepte company with an Heremite. And as they wente togyther, they passed by a place where there was a deade Horse, whyche dyd stynke verye sore, wherfore the Heremyte dyd stoppe hys nose: but the Aungell

gell dyd not so, noꝛ dyd not regard it. And as they went a litle further they passed by a fayꝛe gardaine, in the which ther was a fayꝛe womã. And rychelye appareled, & very full of vayneglorye, And incontinent that the Aungell did se her, he dyd stop his nose, the Heremyte seynge this, dyd maruayle very much ther of. And sayd to the Aungell, I do meruayle greatly that ye haue stopped youꝛ nose foꝛ this fayꝛe womã. And dyd passe by the stynkyng caꝛyon that we dyd fynde, as ye dyd not care foꝛ it, noꝛ dyd not fele no smell, which did stynke so euyll, thẽ the Aungell sayd, I will that thou knowe, that the person full of vayn glorye, stynketh moꝛe in the syght of God, of Aungels and of the heuenly company, then all the caryon in the woꝛlde. Example.

And as soone as he had sayd this, he was sodeynly vanyshed and departed out of the syght of the Heremyte. And then Judged he that should be an Aungell. And therfore he knew wel that Vainglory, greatly displeased God.

Howe Justyce ought to be done And howe it is, that thynge that dothe measure all thynges vpon Earthe.

The.xxxix.Chapter.

Justyce is a Ferme and a Stable wyll, to doe ryght vnto euerye man.

Salamon,

Salomon sayethe, desyre not to be wyse, if thou can not fynde in thy hearte to doe Justyce.

styce. And sayth that there is three thynges necessarye to a man whiche wyll doe Justyce. The fyrste is that he haue auctoryte to doe it. The seconde, is that he knowe wel what he oughte to Judge. The thyrde is that he Judge according to reason.

¶ Hermes sayth, beware that thou doe punyshe no man by Justyce, afore that thou gyue hym terme to make hys defence. And beware, that when thou oughte to doe Justyce, that thou doe not to muche deferre and prolong it wher by there may come any occasion to let the aforesaid Justyce. Hermes.

¶ Tulle sayth, that Justyce is the Mother and Lady of al other vertues, for there myght not hue and dure in thys worlde, if Justyce were not. Tulle.

¶ Arystotyle sayth, that Justice is Aristotyle.

a measure, that god hath stablished in earthe, for to iuynyte all thynges. And sayth that Justyce is none other thyng, but to gyue euery man his owne. Thou oughte to gyue to three maner of folkes that which is their owne, that is to say, to thy souerayne and superyour, to thy fellowe and to thy subiecte. To thy souerayne and superyoure, thou oughte to giue reuerence of hearte, and obedyence of bodye, to thy fellowe, thou ought to giue counsayle in teachynge hym of hys Ignorauncе, and to ayde and helpe hym to thy power. To thy subiect, thou oughte to defende hym, and to instructe and punysche hym, if he doe euyll.

Salomon

¶ Salomon maketh mencion ther of sayenge.

¶ Exercogitat iustus de domo impii, vt detrahat impios a malo Gaudium est iusto, facere iusticiam, Ex-

Example of Justyce.

The.xl.Chapter.

Of Justice it is red in the life of Holye fathers, that there was an Hermyte whyche long time had serued God and had done greate penaunce for hys synnes, to whom god sent afterwarde great sickenesse. And bycause that he could not recouer hys healthe a gayn he began to complaine of god and to murmure in hym selfe. So it chaunced on a day, that the Aungeil of god appered vnto hym, in lykenesse of a yonge man, and sayd vnto hym, come wyth me, for God will that I doe showe thee of hys secrete Justyce. And dyd leade hym into the Towne, to a Marchauntes house, whyche had in a Coffre a greate numbre of Florences. Example.

And the Aungell in the syghte of the Heremyte did take the saule Florence, and did beare them into the house of another man, whych they founde in sleepe, And the Aungell dyd leue the sayde Florence at hys Chambre doze, to the intente that when he should open the doze, that he shoulde fynde them. And thys doone, he ledde hym to the house of another Marchaunte that had a chylde, the whyche chylde, the Aungell dyd kyll, in the presence of the sayde Heremite. And the Heremyte seinge all these thynges, thoughte that the Aungell had ben a Deuyll. And wolde fayne haue departed from hym. The Aungell seinge that he woulde departe from hym, sayde voto hym, tarye yet a lytle, for I wyll shewe thee the reason, wherfore I haue doone these thinges in thy presence, knowe first

Example.

wherfore

wherfore that I haue take the flo
rence from the burges, it is because
that he had solde his Herytage,
for the sayde Florences, and was
purposed to gyue them to certaine
Murtherers, whyche had prom-
sed hym to kyll a man for hys sake,
the whyche had displeased hym a-
foretymes. And the man which he
wolde haue caused to be kylled, is
a man of noble byrth, wherof sholde
haue come greate inconuenyence,
And therfore to resyst the euyl that
might haue cõe therof, & also to let
hym of hys euyll, and myscheuous
wyll and purpose, I haue taken
the sayde Florence from hym. And
when he shal see hym selfe pore & to
haue loste hys Herytage and good-
des, he wyll gyue hym selfe to the
seruice of god, and where he shulde
haue ben dampned, nowe he shal
be saued. The Reason wherfore I

Exam-
ple

haue borne the Florence, to the Chambre doore of the other man, is because that he was a Ryche Marchaunte whyche came from beyonde the Sea, and had bestowed in marchaundyce all the goodes that he had. and putte it in a Shyppe, the whyche Shyppe did perysshe vpon the Sea, then he did remembre one daye howe that he had loste all hys goodes, and had nothynge to lyue vppon, began to fall in dyspayre, and was purposed to hange hym selfe. And therfore to the intente that he shoulde not destroye, bothe the bodye and the soule. I dyd beare hym the forsaid Florences. The Reason whereof I haue kylled the Chylde, is because that afore that the father had him he was a very good man, and gaue much Almous, and did many good

dedes,

dedes, for the loue of god, and sence that he had the Chylde, he cared for none other thynge, but onelye to get Rychesse, were it by ryghte or wronge. And therfore I haue kylled the Chylde, to the intente that the Father maye retourne to hys purpose, doe not meruayle nor grudge therfore, for the syckenesse that thou haste, for if it hadde not bene, thou shoulde ofte tymes haue thy mynde and Courage in Vanytyes wherby thou shoulde greatlye haue displeased God. And be thou sure, that god doth nothyng, but by Reason, but the persones haue not knowledge therof, for God hathe not promysed it them, but of two euylles, he dothe allwayes take the lesse. Ann this said the Aungell dyd departe from the Heremyte. Example

And

And from thenceforthe, the sayde Heremyte, dyd neuer murmure againste God, for anye maner sycke. nesse or aduersyty that he did send him, but rather dyd thanke God. And alwaies dyd reioyce hym selfe in his sicknes and aduersyties consyderynge alwayes, that it was of the goodnesse of God.

Howe Iniustyce or wrong, is contrary to Iustyce, and howe manye maners there be of Iniustyce, And how Iniustice demaũdeth Vengeaunce afore god.

¶ The. xli. Chapter.

INiustyce is a Vyce, contrary to Iustice. And it is in dyuers maners and sortes,

The

The Fyrste is to kyll any man, and it is caleld murtherynge. The Seconde is to speake byllanye, and op probrious and slaunderous wordes of anye man. And it is called iniurye. The Thyrde is to do anie thynge by strengthe, and it is called Vyolence. The Fourth is to do domage and preiudice to ani man. And it is called outrage. The fyft is to take another mannes good, and it is theefte. The Syxte is to take a person by force, and it is called Rapyne. Iniustyce, otherwyse called wronge, maye be compared to the Deuyll, the whych doth not loue reason. For all hys pleasure is to doe euyll to frendes. And to tormente them, whyche haue serued him.

¶ Iheſu Chryſt speakyng of Iniustyce sayethe, wyth such measure as ye shall measure, ye shalbe measured Iheſu chriſt,

red. And as ye do to your neighboure, so shall be done to you.

Salomon ¶ Salomon saythe, Judge not the deede of anye man, wythoute Reason.

Senec ¶ Senec saithe, that much sorowe and trybulacyon, is in the Lande, wherof the Lorde and Gouernour is a yonge man, whyche is verye easye and lyghte to giue pardon to mysdoers. And sayth, that he whyche dothe not punysche the euyll, is consenting to the same. And saithe that there is foure thynges which do call the man afore god. And the whyche do sore displease god. The fyrste is the euyll, that a man dothe to an Innocente person. The Second is to withhold the hire & wages of his seruaunte. The thirde is willingly to set fyre in a house, or in a towne. The fourthe is murdre.

Aristotyle, ¶ Arystotyle saythe, do not shedde

mans

mans bloud wythoute a cause, for it demaundeth Iustice of god. And he that doth euyl to another man, he hathe euyll, and dothe not knowe howe and from whence it doth come.

¶ Example of Iniustyce.

¶ The. xlii. Chapter.

OF Iniustice it is red in the life of holy fathers, that ẏ deuil bethought him oneday, ẏ he wold be maried to thintent to haue doughters to marye, & that he myghte leade theyr husbands to hel, he did marye with Iniustyce, of whom he had seuen doughters. The fyrst is Pride, which he maried to Lordes and noble men. And to them whyche haue outeragyous, heartes by reason of Pryde. Example,

The

The Seconde is Anarice, whych he gaue to the Heades and chefe of the people. The Thyrd is Falsenes, which he maryed to Villains. The fourth is enuy, which he maried to minstrelles & crafts men. The fift is Ipocrysye, whych he maried to Relygyous persones. The Sixt is Vayngloryе, whyche he wolde gyue to no man, for she dothe mary her selfe to all men of euerye degree and estate. The Seuenthe is Lecherye, whych also he dyd not marye, but lefte her common. Some men saye, that it is wryten in the boke of Examples, ỳ ỳ Deuyll had ten Doughters, of the whyche he dyd marye but. viiii. that is to say. The Fyrst is Pryde, whych he maryed to Lordes, and other Noble men. The Seconde, Sacrylege to Labourers. The Thyrde Userye, to Cytezens. The Fourthe Ipocri-

Example,

sye

sie, which he maryed to relygyous
persones. The syxte Symonye whi
ch he maryed to Pryestes and Cler
kes. The sybbe deceyte, whyche he
maryed to Marchauntes. The se-
uenthe Enuye, whyche he maryed
to Seruauntes. The eighte Coue-
tousnesse, whych he maryed to olde
folkes. The nynthe and the tenthe,
that is to saye, Vayngloryе, and
Lecherye, he gaue no man.

¶Of Loyaltye, And by Loyal-
tye, the person is great-
lye, praysed.

¶The. xliii. Chapter.

Loyaltye, as Terence saythe, is to haue a per fyte faythe. And too shewe hym selfe none o-therwyse, then he is. terence

¶Longyn saythe, that a manne is pryysed Longyn,

prayſed for thee thynges, that is to ſaye, for Loyaltye in that thyng that he hath to doe. The ſeconde is to keepe and fulfyll that thynge that he hath promyſed. The thyrd is to thynke alwaies to do well.

Senec ¶ Senec ſaith that he which doth leaſe his faith, can not leaſe a greater thynge.

Ariſtotyle, ¶ Ariſtotyle ſaith, do not breke thy faith to any perſon, except to a woman, or to a chylde.

Senec, ¶ Senec ſaythe, be Loyall and Faythfull to all men. And ſpecyallye to hym that putteth hys truſte in thee.

¶ Of falſehed, what it is, And of the dyfference that is betweene Suſpycyon and Jelouſy. And Treaſon and Malyce.

¶ The

¶ The. xliiii. Cpapter.

FAlsehed is a Vice, contrary to Facultie, and it is to say or thinke a thing contrarie to his will, and to haue desyre to do the contrarye of that thynge, that he saythe.

¶ Salomon saythe, be not conuersante with a false person, for he can not loue that thynge that pleaseth hym. Salamon

¶ Senec saith, that when any Iniurye, or wronge is done or saide to a false man, he feyneth him selfe, as he dyd not care for it, to the intent that he may the more craftelie and fallsie, venge him therof. Senec

¶ Saynt Thomas sayth, that the suspycyon of the manne is knowen in foure maners. The fyrste is, the euyll person thynkethe, that S. thomas.

all other be all cuyll as he is. The Seconde is that a manne doth alwayes suspecte that person, whyche hathe accustomed to doe cuyll. The Thyrde is when a man heareth cuyll spoken of another, the whyche he wolde cuill, he beleueth it incontynente. The Fourthe is when a man hathe proued manye thynges.

Aristotyle, Aristotyle sayethe, the olde persones for the moste parte doe verye lyghtlye suspecte, because that they haue proued many thyngs in their tyme.

Salamon Salomon saith, the euil thoughtes doe cause the person to departe from God.

Plato, Plato sayethe, that the fyrste mouinge of the thought, be not in our power, the whyche we ought wel to resyste.

Decre, The Decre sayethe, that the flesshe

flesshe can not be corrupte, if the thoughte be not corrupt afore. And sayth, that the person can not haue agreater euyll, then to be suspectinge.

Alexandre sayethe, when thou haste confyence, and truste in anye man, thou oughte not to suspecte hym, except manyfestlye thou fynde that thynge in hym, whereby thou maye haue suspycyon, for the suspicyon that thou shoulde haue there, shoulde cause thee to be moued to doe euyll. There is difference betwene Suspectyon & Jelousye. For Suspectyon is to beleue euyll of another man, (as it is afore sayde.) Jalousye is to haue feare of that thynge the whyche a man loueth, doe no otherwyse then it ought to doe. Jelousie discendeth of the vertue of Loue. For no person can be Jelous, but for two reasons. The Alexandre.

one is for the feare that a mã hath that the thing which a man loueth do not otherwyse, then ought to be done. And the other is that it be not the dyshonoure of the person which a man loueth.

Iuuenall, ¶Iuuenall saythe, that the Ialousye of a woman is verye greate, for she can not loue the person whyche she knoweth doth loue her husbãd.

Plato, ¶Plato sayth, that persyte loue is in three thynges, that is to saye, to loue, to feare, and to honoure.

Socrates, ¶Socrates saith that person that loueth, feareth. But al those which doe feare, doe not loue. And saithe, that the person which loueth, hath alwayes feare of that thynge whyche he loueth. There is dyfference betweene Treason and Malyce. Treason is properlie to betraye, by malyce, the person which doth put his trust in thee. Malice is to Imagyne

gyne some thyng for to deceiue and ther man.

¶ Longin saith that in a Traiter, the lone is vice. Longyn,

¶ Saynte Austyne saithe that the Crayter doth neuer swage nor myttygate hym selfe, for familyarytye, nor for pouertie, nor for eatyng and drinkinge, nor for scruyce, nor for giftes. S. Austine.

¶ Sainte Paule maketh meneyon therof sayenge. Paule,

¶ Erunt homines cupidi, elati, superbi, proditores, protervi tumidi.

¶ Example of falsehed,

¶ The. xlv. Chapter.

Of falsehed, it is redde in the olde Testament, that by the wyll of God, there was two Example.

Example. Aungelles sente into the Cytye of Sodome, for the abhomynable syn there vsed, they lodged in the house of a good man, the seruaunte of God, called Loth. And they badde hym that he shoulde go forth of the towne, for they wolde brene it, and all the inhabytantes therof. And as thys sayde, Loth was vpon a mountayne, hys two Doughters, dyd imagyne by falsehed to deceiue hym, to the intente, that he should meddle fleschlye wyth them. They caused hym to drinke so much, that he was dronken. And then the elder of his sayd two doughters, dyd ley her selfe by hym. And so moued and steared hym with touchynges and other tokens, that he medled fleschlye with her. And so dyd the yonger, in so much that he did get them both with chylde.

Howe

Howe Trueth is to be compared, by Reason to the Perdrych. And how Trueth is that thynge which iustyfyeth the man afore all persons

The .xlvi. Chapter.

TRuethe, as Saynte Austyne saythe, is to vse Verytye or Trueth, wythoute anye shadowe or coloure of Lyenge. The Vertue of Truethe, maye be compared to lytle yong Perdrykes, for the Perdrych is of suche nature. The one wyll robbe the egges of the other. And sitte vpon them, as they were her owne egges, but as sone as the S. Austinc.

lytle Perdrykes be brought forth. And that they here theyr owne pro pre mother crye and sing, they leue and forsake the olde Perdrych whi che brought them forthe of egges, and go to their owne very mother. And so it is of the vertue of trueth, for the man dothe couer it so longe as the contrari is not knowen and perceyued, but at the ende truethe doth alwayes abyde and contynue in hys place.

Arystotyle, ¶ Aristotile saith, trueth doth help him at the ende of all hys workes, and dedes, which doth loue it.

Senec, ¶ Senec saythe, that the person oughte alwayes to inforce and con strayne hym selfe, to be Verytable, or True, for it is the moste worthy and honorable thynge to a wyse man, that his dedes, maye verifye hys sayenges. And he oughte to be ware that he doe not lease the be-

inge

ing veritable, for if ones he do leaſe truethe, ſhalbe no more beleued by hym. There was a manne that demaunded of a Philoſopher, howe he mighte be fayre ſpoken. And he ſaide, ſaye nothinge but that thou knoweſt wel, without addyng ther to any lye.

¶ Salomon ſaythe, makynge hys praier to almighty god, good lorde I praye thee that all vanytyes and lyes, may abſent them, and be farre from me. Salomon,

¶ Saynte Paule ſaythe, God will dyſtroye the tongue that dothe lye. And ſaythe, that wordes ſpoken ſiently and peaſably be ſweter then honye. Paule,

¶ Example of the Vertue of Merytye,

¶ The. xlvii. Chapter.

Of

Example. Of the vertue of Verytye or Truethe, it is redde in the lyfe of Holye Fathers, that there was a Ryche Knyghte, whyche dyd forsake hys Rychelle for to serue God. And wente into an Abbey, where he made hym selfe a religyous man. And dyd renounce the worlde altogyther. It chaunced on a daye, that the Abbot. for nede of money, purposed to sell two olde Asses, that had ben long time in the Abbey. He bethoughte hym that he wold send them to be solde by the sayd new religyous man, for he thoughte that he had the practyse therof. And that afterward he wolde bie other, that shulde be yonger. this knight did take the charg of them, albeit partlie against hys will. And did not denye it, by reason of obedience, he beinge in the mar-

ket

set, wyth one of the lay brethren of the sayd Abbey, whych led the said Asses, when it was demaunded of hym if the Asses were good, he aunswered, think you that if they were good, that our father Abbot wold sell them. The other demaunded of hym, wherfore theyr tayles were so pylled, he aunswered, they be very olde, and doe fall manye tymes in the myre. And when a man wyll lift them vp, he muste take them by the tayles, and that is the cause that they haue theyre tayles soo pylled wherfore they couldе not sell theyr Asses, but broughte them home agayne. The Abbot dyd demaunde of the laye brother, howe it chaunced that they had not sold theyr Asses. And he showed hym the cause. Then the Abbot caused thys relygyous man, to come afore, and dyd rebuke hym, he aunswered the Abbot

Example

bot and sayde that he was not become a relygyous man, to thintent to deceyue anye person, nor to Lye, but that he had forsaken all hys richesse, to serue hym whyche was full of all trueth, wyth the whyche aunswere the Abbot was very wel content.

Howe Lyenge is an euell vyce, the maners to eschew it, And in what sort, and which is euyl Lyenge.

The.xlviii. Chapter.

Lyenge is a Vyce contrarye to Trueth. And it is to hyde and couer the Trueth with colour of words to deceyue another man. There be diuers maners of Lieng, that is to saye, Lyenge whyche is tolde in maner of newes, there is Lyenge, whyche is tolde for to eschewe

chewe to speake euyl, wythout preiudice of any person. And these two be not prohybed in the Scrypture. But there is lyenge with falsehed, whychers tolde to the domage of another, there is Lyenge, as not to holde and keepe promyse, there is Lyenge accustomed. These three maners be prohybed, there be some whych lye wyllynglie in swearing, and wyth theyr knowledge do forsweare them, which is a verye euill Lyenge.

¶ Salomon saith, that the mouth whiche doth lye, kylleth the soule & that it were better to be a Theefe then a continuall Lyer. Salomon

¶ Of the whyche Plato speaketh, sayenge that he whyche dothe afferme that thynge whyche he doth not knowe of that thynge, whyche he shall know, he shalbe holden for suspecte. Plato,

And

And saith, that the person whyche hath ben accustomed to lie, shal not be beleued when he shall shewe the trueth.

¶ What Mercy is, and of the operacyon of the same. And howe Mercye is that wherby a man obteyneth the Loue of God.

¶ The .xlix. Chapter.

S. Austyne,

Ercye, (as S. Austyne sayth) is to haue compassyon of hys owne soule, and of the mysery and wretchednes of another.

S. Thomas.

¶ Saynte Thomas sayth, that the operacyon of Mercie, is to pardon the offences done vnto thee.

And

And to chastyce and correcte hym, whyche hath nede therof, to counsaile hym which standeth in doubt, to comforte them, whych be in dyscomforte. And to praye to god for another.

¶Plato sayth, that the person can not haue a more profytable thyng, then the Vertue of Mercie, that is to saye, to vysyte the sycke, to feede them that be hungry, to gyue them drynke, that be thyrstye, vysyte the prysoners, clothe the naked, lodge them that doe lacke lodgynge. And to burye the deade persons. Plato,

¶Alexandre sayth, that the power, and the myghte of the man, encreaseth in two maners, that is to say, to get fryendes by mercye. Alexandre,

¶Longyn sayth, that he whyche shal haue mercy of another, he shal synde mercie for hym selfe. Longyn,

¶Oure Lorde Jhesue sayth, par- Jhesu chryst.

don other gladlye, if thou will haue pardon. One of the thynges ỹ the moste pleaseth almyghtye God is, that yf a man haue offended thee, And that thou canst take vengeaunce of him for it, that thou do for gyue hym.

Salomon, ¶ Salomon sayth, that he which gladlye dothe gyue to the poore, shall neuer be in miserie and pouertie. And sayth that he which doth stoppe his eares at the voyce of the poore, shall crye and not be harde, of the mercy of god.

S, gregorye, ¶ Saynte Gregorye sayethe. that he whyche gladlye fulfyllethe the workes of mercie, shall not dye of euyll deathe. And that hys prayer shalbe herde.

¶ Example of Mercye.

¶ The. I. Chapter.

Example, ¶ Of the vertue of Mercye, it is red in the hystories of Rome, tha..

that there was a theefe brought afore kynge Alexandre. And he demaunded him wherfore he did rob, he aunswered, I rob vpon the sea, and thou vpon the earth. I am called a theefe bicause that I am alōe, and because thou goeste honestly, & that thou art alwaies accompanied with manye folkes, thou art called king. But know thou king Alexandre, that pouertie constraineth me to be a theefe, but thou art much worse & a stronger theefe then I am, for thou doest rob for coueitousnes, and the more that thou haste, the more thou desirest, and if thou haue more, worse thou wyl do. And I do not rob but for necessity of my liuig. And when kinge Alexandre harde his freenes & plainnes, he had mercy of him, and made him one of his knyghtes, and one of the beste and moste faithfull of his companye. Example

¶ Of Crualtye, And howe manye sortes be therof. And of the greate euylles and inconuenients, that bee done by Crualtie.

¶ The.li. Chapter.

CRualtye is a Vice, contrarye to mercye.

Aristotyle,

¶ Aristotile saith, that there is fyue maners of crualtie. The first is neuer to haue pytye of anye man. The seconde is, to bringe another man into myserye. The thyrde is, not to wyll to pardon iniuryes done to him. The fourth is, to ponyshe another more then it doth appertayne. The fyfte is, to be actyse of courage. And to hurte and offend another without reason. Crualtye maye be compa-

red

red to the Serpente called Baselyke, whyche is so venimous and so cruell, that he dothe kyll the folkes wyth hys sight. And if he find non other thinge to kylle, he wyll cause the trees that be nyghe vnto hym to drye awaie, and to dye with his blowynge on them, he hathe so venomous a wind and breath within hym.

¶ Sydrac saythe, that he is not lyke to the Lyon in hys house, whiche hathe no mercye of hys Subiectes. Sidrac

¶ Hermes sayth, gyue perdon and mercye to the person in hys aduersytyes, to the intente that thou be not occasyon to cause hym to dispayre. Hermes.

¶ Cassydore saythe, that the moste outragious crualtye that can be, is to desire to be ryche with the goodes of another man. Cassidore.

Senec, ¶Senec saythe, that Uertu is the moste gracyous thynge in the worlde, for by it a manne knoweth the euyll men, And the good thynges, for there is not so euyll a manne in the worlde, but that he woulde haue that thynge that he hathe of another mannes, to be ryght wynnynge.

¶Of Lyberalytye, howe it is contrarye to Coueytousnesse, And how a man ought to be Liberall, & in what maner.

¶The.lii.Chapter.

Aristo: tyle, Lyberalytye after Aristotile, is largnesse, or it is to gyue commynsly on to worthy persons, for that whi che

che is gyuen to vnworthy persons is loste. And to gyue to them whyche hathe inoughe, is to caste water in the Sea. And to gyue more then a man may beare, it is not Liberalytye, but it is Prodygalytye. It is redde in the Summe of Vyces, that Prodygalytye is to spend hys owne wythout measure or reason. And therfore in the Lawe, the Prodygall persones, be called Fooles. yet notwythstandyng, Coueytousnesse is of lesse profyte then prodygalytye after Saynte Thomas. whych doth proue it by three reasons. The fyrste is that the offyce of Prodygalytye, dothe accord better wyth Vertue of Lyberalytye, whyche is to gyue, then dothe Coueytousnesse, which is to hold. The second is, ỳ the prodigall person is more profytable to other, then the Coueytous Person is. The thyrde

S, thomas.

reason is, that the Prodygall person dothe sooner amende and forsake his vice of Prodigalitye, then the auaricious person his couetousnes, of Prodizalitie discendeth pouertye.

Iob, ¶ And Iob saythe, that pouertye is heauynesse of hearte, shame and dyspraysse, and roote of al euyl. The Uertue of Lyberalyty, may be cōpared to ỹ Egle, which is the most lyberall Byrde that is, for if he be neuer so hungrye, yet wyll he leaue the halfe of hys praye, to them that come after hym. A man lightly can not see the Egle flye in sekinge his praye, but there is alwaies some other fowle that dothfolow him, for to haue parte of that the Egle shal leue.

Salomon, ¶ Salomon speakynge of Lyberalytie saythe, that if thou doe a good dede, consydre to whom thou doest it,

it, for almos dothe quenche and kil syn, in lyke case as the fyre is quenched wyth water.

¶ Alexandre saythe gyue, and another shal gyue vnto thee. And that that thou wylte gyue, gyue it incontynente, and wythoute anye dyfferrynge. For as the wyse manne saythe in the Prouerbes. The Almous whyche is longe dyfferred and loked for, is not gyuen, but it is solde. Alexandre.

¶ Cato saythe, consydre to whom thou gyueste. And take hede that when thou wylte demaunde anye thynge, that it be iuste and ryghtfull, for it is a great folie to demaūd a thyng vnreasonable. And suche a thing wherof he shalbe lyghtlye denyed. Cato,

¶ Senec saithe, that a man ought more to consydre and regarde the wyll of hym that dothe gyue, then Senec,

that thinge whiche is geuen. And he whych demaundeth anye thing with feare, gyueth occasyon to bee denyed.

Plato. ¶Plato saythe, that there is no greater beautynesse in the worlde, then to demaund that thyng wher with a man ought to liue. And saythe, that pouertye is a verye euyll thinge. but it is a greater euyll for a man to doe euyll by reason of the same.

Tulle, ¶Tulle saithe, that there is not a more cõfortable & sweter thyng in the world, then for a man to lyue of hys owne, and to haue Lybertye. And saythe, that he whiche is contente with that thinge he hathe, is not poore.

Sidrac ¶Sidrac saithe, beware of pouertie, when thou shall haue habounndaunce of riches, for in a lytle space the tyme doth chaunge.

¶Innocent

¶ Innocent saithe, that it is great pytie of the misery of the poore man, for if he demaunde, he consumeth him selfe in pouertie. Innocent,

¶ Salomon saythe, that when a man is poore, his brethren do dysalowe and renounce him, and hys fryendes doth flye & goo from him. Salamon,

¶ Salomon prayeng to almightie God saith. Good lord I pray thee, graunt me two thinges, the one is that thou defend me from pouerty, the other is, that thou giue me not so much riches, that I do disknowledge and forget thee, by reason of the same. He saith that Auarice is contrary to pouertie, for if the rych man doe speake, euerye man dothe gyue hym audience, albeit that he speake much euil & many foolish wordes. And the poore mā, do he speake neuer so well, yet shall he not be regarded, but shalbe reproued, and shalbe cōstrained to hold his peace. Salomon,

Plato. ¶Plato saythe, it is better for a man to leue his rychesse after hys death, to hys ennemies, then to demaund in hys lyfe by reason of pouertye helpe of hys frendes.

Uerro. ¶Uerro saythe, that the Rych man dothe not gette hys Rychesse wythoute Trauayle, nor dothe kepe them without Feare, nor doth not leaue them withoute Sorowe and Greefe.

¶Howe Coueytousnesse is a greuous Vyce, Of the euylles that doe come therof. and of the Insaciatnes of the same.

¶The.liii.Chapter.

¶Coueytousnesse, is contrarye to Lybertye. And it is a dysordynate

ordynate desyre to gette temporall goodes, and to wythhold that which a man ought to giue to the poore. And to misspend, waste and suffre anye to be destroyed, rather then to gyue it where it is nede.

¶ Saint Gregory saith that in all thinges in the world a measure contenting, and sufferynge, is founde & had, but in couetousnes which neuer is satisfied. Coueitousnes may be compared to the Moldwarpe, whiche is a beaste that lyueth onelye of the earthe. And neuer hathe inoughe. For she thinkethe, that it will fayle her, and she is alwayes pernyrye. S. erg gorye.

¶ Saynte Paule sayethe, that Coueytousnes is the chyefe of all euill. For the coueytous person is neuer full. In lyke case as the weight and charg of the bourden that the Asse or horse dothe beare, is to the pro-

Paule

fyte

fyte of another, and to the greate payne of the bearer, that is to saye of the Horse. So the coueytous person dothe gette and kepe togyther hys rychesse by hys greate payne and laboure, to the profyte of those to whom he dothe leaue hys sayde rychesse, the whych do make merie wyth it.

Pythagoras, ¶ Pithagoras saith that the coueitous persones maye be called Painymes, for the Sarazyns doe worship their Idols of gold & siluer, so the auaricious persons, doe worshyp theyr rychesse.

Senec ¶ Senec sayth, that it is better to spend folyshly, then to get and kepe vnlawfullye.

master of sentence, The Maister of Sentences saith that there is no man content with his degre and estate.

S. Austine. ¶ Saint Austine saythe, that a coueytous person, maye be compared and likened to hell, for hell is neuer

full nor satysfyed. Nor the Coueytous person wyth all the money of the worlde. Marciall,

¶ Marcyall saythe that so long as the Coueytous person dothe lyue, he neuer dothe profite to any man. Senec

Senec saithe that coueitousnes is the hyghe way of spyrituall death. And also often tymes of the temporall deathe. Paule

¶ Therfore Saynte Paule saithe.

¶ Radix omnium malorum est cupiditas,

¶ Of Humylytye, And in howe manye maners it is deuided. And of those thynges whiche dyscend of it.

¶ The. liiii. Chapter.

Humylytye, as Orygin saithe is to refrayne the intente of ẏ wyl of the courage, ther is Orygyn.

dyuers

dyuers maners of Humylytie. The
1. fyrste is to shewe hym selfe, not so
good and worthye as other. The
2. seconde, is to be of humble conuer-
sacyon, and saumlyarytye wyth e-
3. uerye man. The thyrde is to repute
hym self vnworthy to be in the com-
panye of greate men. The fourthe
4. is to beleue to haue sufficyent and
vnable in all thynges. The fyfte is
5. to feare those thynges whyche ou-
ghte to be feared. Of Humylytye
descende and come foure thynges.
1. The fyrst is honour, that is to say,
to gyue honour to another manne.
2. The seconde is to gyue honoure to
a better then hym selfe. The thirde
3. is to obeye them that haue aucto-
rytye to commaunde hym. The.iiii.
4. is to knowledge the benyfyte that
a man hath receyued. Of Humyly-
tye do dyscende these vertues mek-
nes, pytye, deuocyon, franchylle

or lybertye, contemplacyon, feare of god, symplenes, and equytie.

¶Salomon saythe, if a greate or noble man do the honoure, doe not exalte thee therfore. Salomon,

¶God saythe, he that doth humylate hym selfe, shalbe exalted. And he that doth exalte him self, he shal be made meke. God,

¶Seynte Gregorye saythe, that the man shal haue no maner of vertue except he haue fyrste Humylytye. S, gregorye,

¶Aristotile saith, that the euil mā wareth proude, when a man doth giue him. And the wise man dothe humylate hym selfe. Artstotale,

¶Longin saithe, that as the Bydes do streyne theyr wynges, when they flye agaynste the hyll. So a man muste constraine hym selfe by humylytie, if he will mount and ascende into heauen. Longyn,

Salomon, ¶Salomon saithe, doe all thinges by humylytye. and thou shall be loued of euery man. And saythe that the woman in humblinge her selfe, dothe ouercome and rule her husbande.

Cato, ¶Cato saith, gyue place to a better man then thy self. And dispraise no man for any maner of thinge, or if the man be poore, yet his vertues may be great, humylitie is a greate vertue, and verye conuenyente and necessarye, as well to lytle as to greate.

Salomon, ¶Salomon speakyng of the same saythe.

¶Quanto maior es humilia et ipsum in omnibus et coram te inuenies gratiam.

¶Example of Humylytye,

¶The

¶ The.lv.Chapter.

OF the Vertue of Humylitie, it is red in the Hystoryes of rome, that when their was any Lorde or Captaine sent by the Romaines to conquere anye countrey. And if he retourned to Rome with victorye, the Romaines made him.iii.honours. & .iii. dishonours. The firste honour was, that al the people of the Cytie, shoulde go to mete hym and receyue hym. Example,

The seconde was, that he was set vpon a Charet drawen wyth foure whyte horses. And all the people about him, bringing him into Rome wyth Candles and Torches brennynge.

The thirde was that al the princes that he had conquered, did come after him, behynd the Charet.

The fyrste dyshonoure was, that there was sytte wyth hym in the Charet, the moste vyle and wretched person that coulde be founde in all the Cytye, whyche was done to gyue example to other, to come to suche estate.

The Seconde that afore the people. Thys Vyllayne dyd gyue hym manye greate stroakes, and sayde, thou oughte not to be proude for the Honoure that is done vnto thee, for I am a manne as well as thou.

Example, The Thyrde was, that duryng all thys daye of Tryumphe, euery man that wold, myght saye anye maner of Iniuryes to hym they wold, wout anye ponyshmente.

¶ Of

¶ Of Pryde, and of the vices that descende and come of the same. And how Pryde displeaseth god and the world, and how the proude person dothe torment hym selfe in thys world.

¶ Thy.lvi. Chapter.

DRyde is a vyce, contrarye to the vertue of Humpletye.

¶ Arystotile saythe, that Pryde is properlye to wyll to bee lyke to a greater or better then hym selfe. And there is many sortes and maners of the same, that is ty saye, Pryde of hyghnes, as to will to put hys selfe alwaies afore all men, and to take hym selfe for the best. Pride Aryſto tyle,

of gouerning & ruling, as to will by him selfe alone, to gouerne & rule all other. Pryde of folie, which is to do more then a man may. Pryd of misknowledg & ignoraunce, that is to say, to kepe greater estate then doth appertaine & belong to the person, beleuing him self to be worthy ther of. Pryde of beastialitie or a beasthy pride, as he which wil not honoure those persons to whom it doth appertaine, but wil dispraise them. Of the syn of pryd decend .iii. thinges, that is to say, not to beare honoure to a better then him self. The secõd is Inobedience, as not to obey thẽ that haue auctority & power of him The thirde is Ingratytude, as not to knowledge the syn of pryde. And a man maye compare pryde to the faulcon, whiche desireth to rule & gouerne. The faulcon is of such condycyon,

dicion, that there where he dothe build and make his nest, he beateth al the riuers about him in such wise that he will not suffre none other pryde of pray to haunt a bse, there, but he hym selfe. And wyll by hys greate pryde be lorde of all the Ryuer.

¶Ptholomeus saythe, that the more that anye Lordshyppe, Dominyon, or Rulynge is exalted, the more perylous it is, wherfore it is red in the olde Testamente, that God dyd fourme and create the fayrest Aungell of all other. And by hys Pryde, he thought to be equall wyth God. And wolde haue resiste hym: but God seinge hys greate Malyce, dyd commaunde Saynte Mygheil to cast him out of heauen, wyth al his felowes, and so it was done. Ptholomeus.

Salomon, ¶Salomon saythe, that there be three vices among all other which do very sore displease God, that is to say, a poore man proud, a ryche lyer, and an olde lecherous person. And saythe, that there is alwayes questions, and debate amongeste proude men.

S, bernarde. ¶Saynte Bernarde saythe, I doe meruaile muche of proude men, the whyche can not be in Peace. And can not come and ascende into heauen, wherfore they muste needes fall into the fyre of Hell, whych shal deuoure them, there is difference betwene Vayneglorye and Pryde, albeit that Vayneglorye dothe descend of Pryd. For pryde doth hold it selfe within the hearte and courage. And vainglory is to shew the wil of the courage. And to wil to be praysed.

S, austine. ¶Sayute Austyne saithe that the vyce

vyce of Irreuerence, and Dysobedyence, is a token of Folie and greate Pryde in the hearte. And saith that a man muste moze feare and flye from Irreuerence, then from deathe.

¶ Salomon saythe, that he whyche dothe not gyue Reuerence and Honoure to hys Father and Mother, shall be vnhappye and all euyl and myschyefe shall come vnto hym. Salomon,

¶ Senec saythe, that when thou shall doe anye thynge better then another, doe not boaste thy selfe therof. For if thou doe, Cato saythe that thou shall be dysprayſed therby. Senec, Cato,

¶ Saynte Austyne saythe, in the Booke of the Cytye of God, that boastynge is an euyll and peruerse vice to the soule. He doth loue prayſing of man, whyche doth dispraise S. Auſtine,

the verye witnes of hys owne conscience.

Salomon, ¶ Therfore Salomon sayethe.

¶ Qui posuit nobis superbiam, aut blattiarum iactantiam, qui contulit nobis.

Oxygen. ¶ Oxygen sayethe, wherfore and howe can or dare the person, being but earthe and asshes, be proude, when he doth remembre hys natyuitie. And how he is come into this world, or how his life is conteyned in a feble Vessell, or what ordure or fylth he doth caste oute, by the conduytes of his bodye.

S. gregorye, ¶ Saynte Gregorye sayethe, that there be foure maners of Arrogancye, and Pryde, in the whyche all the swellinges of pryde be shewed.

The fyrst is, if a man thinke that al the goodnes that is in him doth come of hym selfe.

The seconde is, that if he beleue

to

to haue it of God. And to iudge to haue well deserued it by his merytes.

The third is when he doth vaunte and boaste hym of goodnes & there is none in him.

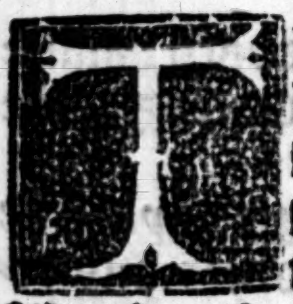
The fourth is, when in hym selfe he doth dyspraise another, and desireth that a man knowe the goodnes that is in him. And of this the wyse man saythe. The wise man.

¶ Arrogantiam et superbiam et os bilingue detestor.

¶ Howe a manne oughte to gouerne hym selfe, as well of the tongue, as of wyt and vnderstanding, for to speake well and wiselie to all folkes, and how by wordes a man is praysed or dispraysed.

¶ The

¶ The .lvii. Chapter.



Thou oughte to consyder when thou shall speake, ordre and reason therfore afore that thou doe speake, consydre syre thynges, that is to saye, knowe well what thou will speake, and to whom. And wherfore, how, and in what time, and what reason. And then beware that thou be not to hastye in speakynge, for feare that thy will doe not agree to reason.

Salamon,

¶ Salomon saith, that he whyche can not refrayne, and gouerne hys spyrytes in speakynge, is lyke to a towne, or Cytye wythoute walles, and is all open. And saythe that he that wil not cõsidre, what he doth speake, shall suffre much euyll. And

in

in another place sayth, speake lytle for in much speakynge, there is ofte times muche folye. And saithe that the fole semeth to bee a wyse man, when he dothe holde his peace. It was demaunded of a Philosepher wherfore he did speake so lytle, and whether he did it by reason of wyt or folye: and he aunswered that the fole could not hold his peace.

¶ Cato saithe, that the cheefe vertue is, to refrayne the tongue. Cato,

¶ The Maister of sentences saith, that so long as thou doest kepe the from shewyng thy secrete, it is thy subiecte, but when thou hast discouert and shewed it, thou arte then in pryson and subiecte vnto it. It is better and more sure for the to hold thy peace, then to crye to another that he holde his peace. master of sentence,

¶ Senec saith, that if thou can not refrayne thy selfe from speakynge, Senec

how

how will thou commaund another to holde hys peace, thou oughte to consydre, if he be thy frend or enemie, to whom thou doest speake, for there is not a sweter thynge in the world, then a good frīēde to whom thou mayste tell and shewe thy secrete, as to thy selfe.

Tullie ¶ Tullie sayth, that although that thy words be not fayre & eloquent. Nenertheles if thou do pronounce them iently, and with faire maner, they shalbe praysed, and if the wordes be neuer so good and fayre, and thou do not shewe them iētlie, they shalbe blamed.

Sidrac ¶ Sidrac saythe, that when thou wyll purpose any thyng, beware aboue al thynges to speake to much, for to much spekynge and a longe tale, dysplesethe and greueth the hearers.

S, an stine ¶ Saint Austine saith, that a man ought

ought to beware to iudg ani thing againstanother, for a man can not tell if he wbych doth the thing, do it for good intent or cupil.

¶ Our Lorde saithe in the Gospell, Judge no man, and thou shall not be Judged. Iheſu chryſt.

¶ Saynt John Crisostome, speaking against thē which do iudge other folkes and saithe, howe doest se so many litle faultes in the dedes of another man. And dothe let pas so many great faults in thine owne dedes, thou ought to be dyligent to consydre thyne owne dedes, more then the dedes of other men. Creſoſtome,

¶ For oure Lorde saithe in the gospell. Iheſu chriſt,

¶ Qui autem vides festucam in oculo fratris tui, trabem autem in oculo tuo non vides.

A Philosopher said vnto a friend of his, be euermore glad & wilinger A philoſopher,

to heare and harke then to speake, vse thyne eares more then thy tongue, speake nothinge but good, and leaue the euyll, for to speake good of another man, it is the beginnynge of loue and frendshyp, and to speake euyll, is cause of great hatred. And a certayne Philosophr saithe, that good and ientle wordes do amend the dedes. And saithe also, that a good and ientle aunswere, breketh the Ire & wrathe of man. And another saithe, be well ware that thou doe not speake verye ofte, if thou be not a good and a faire speaker. And sayth, that the fole can not but defame hym selfe in speakynge, for he can not stop nor make an end of his wordes and speaking.

Tulle, ¶ Tulle saith, amongest al myschiefes and daungers that be in frendshyp, flaterynge is the greatest.

Salomon, ¶ Salomon saith, that the person full

full of flaterynge, is a snare to take the Innocēt persons. And saith beware in any case that thou do not incline thy selfe to flatering words for they be snares to take thee.

¶ Saynt Gregorye saith, that we ought to haue those in greate reuerence, whiche do preache the holye scrypture, for they be cursers that go before our lorde, & our lord doth folowe them. The holy preachinge commeth before, and our lord commeth after in the vision of our hearts and courages, the words make the curse before: and trueth is spred abroade in our vnderstandynge, to this purpose, God saithe to his Apostles. ¶ Qui vos audit me audit et qui vos spernit me spernit.

S, gregorye.

¶ And Socrates saith, the tongue of the fole, is the key of hys secrete. And sayth, that the tōgue of a man sheweth and declareth his wit and

Socrates.

wysdome, or his folye.

Barbalicus. ¶ Barbalicus saith, a man of good discrecio ought not to exercise him in thinges vnusitable, nor to spend more then his winning is.

Argelicus. ¶ Argelicus saithe, a mā may haue but paine & laboure in this world.

Dzulfane. ¶ Dzulfane saithe, he that rateth not shall die for hungre, & if he eate more then inough, he shalbe sycke, therfore it is a defycile thinge to a man to be long in health.

Bernicus. ¶ Bernicus saithe, truste hym not that forswearyth his faith for worldely thynges, And he saythe; Idlenes engendreth Ignorance, & Ignorsunce engendreth errroure.

Sedechias. ¶ Sedechias saith, in long sleping is not profite, but harmet o vse it, and saith be ware that thou dispend not half thy time in Idlenes.

Cyrus. ¶ Ciryl saith, the good soule wold haue no rest in this world: than he

that

that wil haue a good soule oughte to beware of reste.

¶ Galyen saith, gouerne the so wel that thou kepe the from euill doēg, & sustyse thee wyth the good dedes that thou shal do beside for christes sake. galien

¶ And Gregorie sayth, he that wil wit whether hys soule be noble & cleane, or foule and corrupte, he ought to consydre in hys delectacyon and hys conscyence, and if he delyghte hym in doeng good and vertuous worxes, with faithe, hope, & charytye, than hys Soule is clene and noble. And if he delyghte hym in doenge foule and transytorious thinges, and of no value, thā hys soule is foule, for euery thinge reioyseth him, with hys semblable, the good with the good, and the euyll wyth the euyll. S. gregorye,

Socrates, ¶ Socrates saith let not to do wel though thy good dedes be not knowen, for wel doenge is so good of itselfe, that it shalbe bailable inough to the at last. And saith when thou wyll chastise or correct any man for hys vice, thou ought to monish and exhort him by good and ientle wordes. And saith, that the man slaundering with wordes, is worse then a theefe. And saith that he is good and wise, whiche can reherse the good deedes of the wyse men, and couer theyr malyce. And it was demaunded of hym, when the wyt of a man is perfite, and he aũswered, that when he doth not speake, but wel and discretely, as he ought to do. And saith that it is better for a man to speake wel, then to hold his peace, and to say nothing: he sayth refraine thy tongue, and thy euyll will, and it shalbe the fayrest robe a

garment

garmente that thou canest weare. ¶ And therfore the prophet Dauid praied our lord that he wolde take hede of his mouth, & be keper therof, and to set a doze or a gate at his lippes to kepe thē close, to thintent that he shulde not say nor speake any maner of thynge, that shuld displease God. to whom we shall praie that al thinges which be afore saide may be to his glorye, to the whiche the father the Sonne and the holy Ghost bring vs all. Amen.

Dauid.

Finis.

¶ Here endeth the Booke of Wysdome, after the sayenges of auncient Phylosophers, and other noble wise mē. Lately translated out of French into Englishe. And here followeth the Table.

Here begynneth the Table of thys Booke.

Irste the Auctoures names, Follio,2,
The Prologue, fol,3
¶ The auctoure shew how a man or a womā oughte to be adorned with vertues. And how that Prudēce ought chiefly and fyrst of all, rule and gouerne the creatures,
The fyrst Chapter, Follyo.5,
Howe prudence is cheefe buckler & defence of all vertues, & of the greate goodnes that may come of the same to al persons, after the auncient Phylosophers. The second chapter, fol 6.
Example of the vertue of prudence.
The thyrd chapter, fol,11.
How Folie is contrary to prudence. And how Folie is deuided into manye partes of the man. Also the maner to knowe the folie by the dedes, and the wyse man, by hys workes.
The.iiii chapter. fol.13.
Howe Temperaunce is one of the Flowers of Prudence, And howe he that

that hathe it in hym, maye resyste and withstand many euylles, after the sayenges of the wise men, in the chapter going before. The v. chapter fol 16.

Howe Dystemperaunce is contrarye to Temperaunce And howe it is the pryncypall cause of all euyll. The, vi. chapter, fol, 18.

Example of Dystemperaunce. The vii. chapter. fol, 19.

How the Auctour speaketh of Loue of Beneuolence, and of delyberacion, & how of loue he maketh iiii, chapters. The. viii. chapter. fol. 19.

Howe the loue of God, is the loue aboue al loues that dureth the longest. And that without the whiche the creatures can not be satysfyed nor contented. The. ix, chapter, fol. 21.

Howe the loue of father and mother with other parentes commeth, & what reuerence and honoure we oughte to giue to oure father & mother. And the maner to loue hys wyfe and children, & to correct & leade them in this world. The. x, chapter, fol 23.

Of the loue of compaignons & friendes, and how to entertaine it,

The

The .xi. chapter, fol. 26.
How the loue of concupicence commeth to men and women, and of the great daunger that do chaunce & come of the same. The .xii. chapter. fol. 29.
Example of the vertue of Loue. The xiii chapter. fol 30.
How Enuy is contrary to the vertu of Loue: and what enuy is, and also of the paine that the enuyous man beareth in hym self. The xiiii chap. fol 32.
Exãple of enuy. The xv chap. fol 33.
How a man ought to take gladnes & Joy: and of what thing and what gladnes or Joy is. The xvi chap. fol 34.
Howe heauines is contrary to gladnes, & how the wise man ought neuer to put any in his hearte, wherof heauines and mellancholly may be engendred. The xvii chap. fol 35.
How mellancholly is daungerous, and what is mellancholly: and how it causeth many to fall in great trauaile paines & miseries, & consequentlye in great pouertie. The xviii chap. fol 36.
Exãple of heauines, or pensiuenes. The xix chap. fol 39.
How the vertu of peace ought to be mayn-

mayntayned & kepte, and of the great goodnes that cómeth of the same, and what peace is, The xx chapt, fol 40,

How Ire is contrarye to peace, and what Ire is, & how it doth destroy and waste the vertues and bodies of them that be entangled with the same, and of the euyll that dothe come of it, The xxi chapter, fol 41,

Exãple of Ire, The xxii cha, fol 43,

Of chastytye, & how she ought to be withholden, obserued & kept, & the perils that the wise shuld flie, for feare to lease such vertu, The xxiii chap, fol 45

Example of the vertue of Chastytie, The xxiiii chap, fol 46,

How lechery is contrary to chastity & in how many sortes it is deuided, thẽ is shewed the daũgers that come therof, as well to the bodyes of men as to theyr soules, The xxv chap, fol 48,

Of force or strength, & what it is, the maners and comparisons of the same, and who may be called stronge, and of those also whych be alwayes stronge. The xxvi chap, fol 50,

How pacience causeth a mã to beare easelye the paines & trauailes of thys wor-

worlde, and how many sortes therbe of pacyence, The xvii chap. fol 52.

How feare and dread, be contrarye to strēgth & valliantnes, & what feare is, & who those be that be fearefull & for what cause, The xviii chap, fol 53.

Of suerty & how many maners ther is therof, & how feare and suertye doe stryue togither by dyuers languages. The xvii chap, fol 57.

How the wise man ought to doubt, & how by doubte & feare many times the mē becōe vertuous. The xx cha. fo 60

How good fame oughte to go afore men, & of the goodnes that commeth of the same. The xxi chapt. fol 63.

How glotony is a daungerous vyce & of the great euill that cōmeth therof to the bodies of mē, & how the vertues of men be distroyed and corrupte by the same. The xxii chap. fol 64.

How abstinence is that wherof glotony is consumed, and by the goodnes that is therin, and that may come therof, The xxiii chap, fol 65,

How Constancie & Inconstancie be dyfferent, & how constancie is a noble vertue, and what Inconstauncye is,

The xxxiiii chap, fol 66,
Of the vertu of noblenes of courage of men, and howe the men be ofte tymes prayſed by reaſon of the ſame,
The xxxv chap, fol 67,
Example of Noblenes of Courage,
The xxxvi chap, fol,68,
Of vainglory, & how many maners there is therof, & howe vainglory is to be diſprayſed, The xxxvii chap, fo 68,
Example of Vayneglorye, fol.69.
Howe Juſtice ought to be done, & how it is ỳ thing that doth meaſure al thinges vpon earth, The xxxix chap, fo 70
Exãple of Juſtice, The xl chap, fo 72
Howe Iniuſtice or wrong, is contrarye to Juſtice, and how many maners therbe of Iniuſtyce, & howe Iniuſtyce demaundeth vengeaunce afore god,
The xli chap, fol 74,
Example of Iniuſtyce,
The xlii chap, fol 76,
Of Loyaltye, and by Loyaltye the perſon is greatlye prayſed,
The xliii chap, fol 77,
Of falſehed, what it is, & of the difference that is betweene ſuſpycion and Jelouſye, and treaſon and malyce.

The xliiii chap. fol 78.
Exãple of falsehed. The xlv cha, fo 80.
How trueth is to be cõpared by reason to the perdyche, & how truethe is that thing which iustyfieth the man afore al persons, The xlvi chap, fo 81,
Example of the vertu of Verytye,
The xlvii chap, fol 82,
How lyeng is an euyl vice, the maners to eschewe it, and in what sorte, and whyche is euyll Lyenge,
The xlviii chap, fol 83,
What mercye is, & of the operacyon of the same, & how mercy is that wher by a man obteyneth the loue of God,
The xlix chap, fol 84,
Example of mercy, The l cha, fo 86.
Of Crualtie, & howe many sortes be therof, and of the greate euyls and inconuenients that be done by crualtie,
The li chap, fol 86,
Of Lyberalitye, how it is contrarie to coueitousnes, & how a man ought to be lyberall, and in what maner,
The lii chapt, fol 87.
Howe Coueytousnes is a greuous vice, of the euils that do com: therof, and of the Insasiatnes of the same,

The liii chap, fol. 90,
Of humilyty, & in how many mäers it is deuided, & of those thinges which discend of it, The liiii chap, fol. 92,
Crample of Humylytye,
The lv chap, fol 94,
Of Pryde, and of the vices that descende and come of the same, And how Pryde displeaseth god and the world, and how the proude person dothe torment hym selfe in thys world.
The lvi, chap, fol 95,
Howe a manne oughte to gouerne hym selfe, as well of the tongue, as of wyt and vnderstanding, for to speake well and wiselie to all folkes, and how by wordes a man is praysed or dispraised. The lvii chap.
fol. 98.

FINIS.

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